A PARADIGM FOR EQUIPPING CHURCH
LEADERS FOR TRANSFORMATIONAL
LEADERSHIP AND MINISTRY

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ABSTRACT

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The context of this project was Mount Nebo Missionary Baptist Church in Nashville,

Tennessee. The theme of this project was birthed out of a paradigm for equipping church

leaders for transformational leadership and ministry. The hypothesis is that if the church

leaders attend a six-week class on Jesus Christ's leadership and study the apostle Paul's

views of the church, they will report changes in their comfort level with their duties in the

church. The methodology used in this six-week project was qualitative research. Multiple

sources were used to collect data to confirm participants' strengths, weaknesses, and

accomplishments.

ACKNOWLEDGEMENTS

I must admit that entering into the Doctor of Ministry program was not a goal I set for myself. However, I knew a great deal about the program and introduced it to many. When I first learned of the program, my children were young, and I knew that my number one goal was their welfare as a single parent. When they came of age, it was their turn to seek their educational goals; and as a mother, I was all in to support them on their journey. Unfortunately, I was diagnosed with breast cancer once I got them off, which became my new battle. Finally, God spoke to me through this challenging time and said it was time to walk into my destiny.

My destiny then became my journey to United Theological Seminary and entering into the Doctor of Ministry program. God provided so many people to guide me along the path to completion. My daughters Ashely and Chelsea became my biggest cheerleaders while on my journey. Their expectation for me was nothing less than what I expected from them while they earned the titles of *magna cum laude* and *summa cum laude* on their educational journey. They held me accountable for the type of work I submitted each semester, expecting nothing but my best. They reminded me that God placed me on this journey and to stay focused on the Holy Spirit.

Moreover, I received so much support and assistance from my pastor, the Rev. Dr. Theodore H. Bryson. Pastor Bryson ordained me and continues to support me in my ministry, Praising God in Spite Of. He lightened my load at church giving me time to put

DEDICATION

    I dedicate this work to my parents, Ruby and the late Roger Hairston, who taught me never to give up, and my siblings, Rhonda, Regina, Rosalind, Riquel, and Romell. They regenerated me with their love and support; my deceased brother, Roger Lamar, was with me in spirit as I worked late at night.

    I also dedicate this work to my ministry sisters in Praising God in Spite Of. Nothing can compare to their sisterly love, many prayers, and overwhelming dedication to the ministry. They talked with me on my drive to Ohio, keeping me company on the road. They call me to check on my page count each night.

    Lastly, my baby girls, Ashley and Chelsea, now beautiful young women, kept their mother focused and took care of every computer problem no matter the time.

ABBREVIATIONS

AME   African Methodist Episcopal

CEO   Chief Executive Officer

FCBCN First Colored Baptist Church of Nashville

SCM   Social Change Model

SCLC   Southern Christian Leadership Conference

If your actions inspire others to dream more, do more, and become more, you are a leader.

—John Quincy Adams, quoteinvestigator.com

INTRODUCTION

It was at Bennett College – a historically Black liberal arts college for women in Greensboro, North Carolina, with religious affiliations in the United Methodist Church – where I discovered my love for studying the scriptures. In Black Hall, I met three times a week for my religious class, and how I loved the open discussions and the unpacking of the scripture text. These beautiful memories I buried deep within me until they came back to life as I began to write my spiritual autobiography. At that very moment, I reflected on the words of Dr. Brenda Braam, one of my mentors at United Theologica Seminary, who reminded the students: "trust the process." While writing my spiritual autobiography, my project theme became apparent. At that time, I began to trust the process reflecting on my love of teaching and my deep passion for studying the scriptures. During this process, I began to think about the leaders in my context and how they would become more comfortable leading ministries if they had some leadership training to guide them.

Consequently, the project theme was birthed out of a paradigm for equipping church leaders for transformational leadership and ministry. This project will equip ministry leaders to walk in their gifts and mobilize their ministry groups to move outside the church's four walls to do ministry work. My hypothesis states, If the church leaders attend a six-week class on the leadership of Jesus and study the apostle Paul's views of the church, they will report changes in their comfort level with their duties in the church. Therefore, the goal is to train leaders to understand their position in the church and serve

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as a guide to help the church carry out the great commission to the world through the church's ministries.

Chapter one, Ministry Focus, revisits my life experiences and love for teaching and learning. Because of my passion for education, I serve on the council of Christian education, and I also generate the curricular for Bible study. My background in education has fashioned my interest in seeing the ministry leaders of Mt. Nebo Missionary Baptist Church grow more in-depth into the servant leaders that God has called them to be. Jesus Christ demonstrated a servant's heart by his ultimate self-giving love on the cross for humankind. He asked the church to teach all nations; this is a universal mission calling. My hope and prayers are that my project will inspire the leaders to lead with a servant's heart and become more involved in the ministry's teaching to bring about global change inside and outside the church. I have faith in the church's spiritual growth, and I understand that the process will continue for a lifetime or until Jesus' return.

Chapter two, Biblical Foundation, introduces my biblical text, Ephesians 4:11-16. Paul, the implied author of Ephesian, writes that the purpose of God's gifts to the church is to equip the saints for ministry. The apostles and prophets are the foundation on which the church was built, and Paul felt compelled to write to the house churches. He communicates their standing in the church and how Christ builds up the church through gifted ministers and the gifts given to each community member. Regardless of the diversity of the house churches, there is a call for unity among believers. Furthermore, Paul declares that ministry is not just for the apostles, prophets, evangelists, pastors, and teachers. These believers are now to help in the church by building up the body of Christ to keep the unity of faith, becoming mature in Christ, and living in truth and love.

Chapter three, Historical Foundation, focuses on the historic Black church and how it has always been the epicenter of the Black community. The Black church was a spiritual community, social hub, and political nerve center for the Black community. The Black church's impact on the Black community through its spiritual, social, economic, educational, and political support helped structure African Americans' lives. This chapter will cover the antebellum period, the second great awakening, the first Black churches in America, and the Reconstruction period.

Chapter four, Theological Foundation, examines the church's nature and identity along with the Church's characteristics through the study of ecclesiology, Christology, Pneumatology, and Christian anthropology. The New Testament emphasizes the church as a living organism, a living union of all believers in Christ.

Chapter five, Interdisciplinary Foundation, seeks to use education as an interdisciplinary field. People in leadership positions should have relevant knowledge in the area they lead. Education enhances one's thinking and how others are supported. Moreover, education equips us with the information we need to master our outcome by acquiring knowledge and information and helps to ensure we are doing the work we set out to do.

Lastly, chapter six, Project Analysis, gives an overview of the project analysis on "A Paradigm for Equipping Church Leaders for Transformational Leadership and Ministry." This chapter will restate the thesis, hypothesis, explore the methodology used to gather the data, and analyze this project along with its documentation, measurement, and instrumentation. Furthermore, this chapter will give an in-depth evaluation of the project implementation and outcomes with data analysis.

CHAPTER ONE

MINISTRY FOCUS

As a faithful servant of Christian education, it is my responsibility to work with the Christian education ministry and the pastor of Mt. Nebo Missionary Baptist Church. The goal of the Christian education ministry is to provide resources and programs with an emphasis placed on the children and youth, as well as to train church members for the task of teaching and learning Christian education in a shared capacity. After doing an in-depth study over my current context, it has been revealed to me that Mt. Nebo is influential in educating the youth and the members of the church. This process began with the founder, Rev. Pharaoh Benson, a former slave and a self-taught man who believed in the power of education.

Over the years, the church has continued to move in the direction of educating the members of the church. The church has the development of a council of Christian education ministry and children and youth church ministry. Youthful reflections are given each third Sunday during services to encourage the youth and permitting the kids to learn by leading the worship service on the third Sunday of each month. Also, the church built an educational complex that had been consecrated to teaching persons how to mature spiritually in Christ and to exercising their faith, responding to God's love.

Nevertheless, after a close study of Mt. Nebo Missionary Baptist Church, I did not see any evidence of ongoing training for the ministry leaders of the church after they are

assigned and/or appointed to their positions. There is a yearly leadership retreat to help motivate the leaders and to share the next stages of ministry for the church. Nevertheless, I have not seen any of the leaders return to their ministry groups to share the teachings they received at the annual retreat, nor have I seen any evidence of ministries leaders doing any biblical teaching in their groups. Besides, there is no proof of how often these ministries group meet and what is taking place during their meetings.

There is evidence throughout the New Testament where training has been offered to leaders. Paul tells Titus, "This is why I left you in Crete so that you might put what remained into order and appoint elders in every town as I directed you" (Titus1:5).[1] Similarly, he tells Timothy to find "faithful men who will be able to teach others also" (2 Tim. 2:2). God continues to work through the leaders of the church today to carry out the work of the kingdom of God. Therefore, the leaders must continue to prepare themselves through training for the work that God has called them. Paul expresses to Timothy, "Study to shew thyself approve unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." (2 Timothy 2:15)

Godly leaders were responsible in the days of Paul and are still accountable today by helping to lead the flock, by walking personally with God, and by working together to improve the membership do the same. God sent the church into the world to spread the gospel, to evangelize, and to proclaim the good news of the kingdom of God. Matthew states in his gospel, "You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to

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[1] Unless otherwise noted, all scripture is taken from the New Revised Standard Version of the Bible.

all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to the Father who is in heaven" (Mt 5:14 -16).

The question I commenced to ask is if the leaders are not equipped to meet the needs of the people inside the church, then how will they meet the needs of those outside the church? The Great Commission tells us "to go" and "make disciples." To make disciples means to make students or to educate. Subsequently, the final portion of the Great Commission is found in Jesus' instruction to the disciples to teach. Since ministry means meeting the needs of others, I am seeking to help the ministry leaders gain a servant's heart to do ministry. Jesus Christ demonstrated a servant heart by his ultimate self-giving love on the cross for humankind. He asked the church to teach all nations; this is a universal spread of the mission. It is my hope and prayers that I will develop a Doctor of Ministry project that will inspire the leaders to lead with a servant's heart and become more involved in the teaching of ministry inside and outside of the church to bring about global change.

Context

Mt. Nebo Missionary Baptist Church is located at 2416 Clifton Avenue in Nashville, Tennessee. The church remains in its original site that the founder, Rev. Pharaoh Benson, established in 1871; and it continues to be the only church in Nashville that has the name Mt. Nebo. The railroad tracks that divided the whites from blacks still separate the two races today. On the east side of the church, one will find Jefferson Street, which was developed as the historic center of the city's African-American community. There are three historically black universities located in close vicinity of the

church: Fisk University, Meharry Medical College, and Tennessee State University. On the west side of the church, one will find West End Avenue, and on West End you find Vanderbilt University, Charles Schwab, and host of fine dining restaurants and homes ranging in the price of $544,900.00 and up. In the 1970s and 1990s, it was at one time called the Gold Coast.

Mt. Nebo was founded to service African-American families during a time when mission churches could form a separate and independent church. As of today, the church's membership is still African-American. Many of the members are families that grew up in the church themselves, and now they are raising their children in the church. Most of the families are off springs of the Johnson family, the Smith family, and the Hayes family; these families have been in the church for years. Most of the congregation are middle-income families, and they no longer reside in the area of the church. Today, the families drive in from different parts of the city such as Clarksville, Antioch, Brentwood, Hendersonville, and the Bordeaux area. Although many of the members no longer live in the community where the church is located, they are still faithful in serving in the city.

A significant number of members are educated and hold college degrees; there are a few members that have not completed college but have good jobs and make significant contributions to the church. Many in the membership are teachers, accountants, employees of the state of Tennessee, and business owners. Most of the young adults have received higher education and hold degrees. A few have returned to the church after college and others have moved out of state. The church is blessed that the three hundred members are faithful stewards of their tithes and offering and have blessed the church to

have five paid positions: pastor, assistant to the pastor, music minister, church secretary, and director of Christian education.

Over the years, the area around the church has begun to change in many ways; it had become run down and infested with drugs and alcohol in the neighborhoods that surround the church. Conversely, the area is now facing a new challenge; gentrification is now reshaping the area around the church. The median household income in the area in 2015 was $34,997; now condominiums are being built between $500,000 and $900,000, and older homes are being purchased for a fraction of their value before they are torn down and replaced with two or more expensive homes on what was initially one lot. As Mt. Nebo faced challenges in its beginning years, it still faces challenges today; but she continues to endure the storms and minister to the community.

As a result of Mt. Nebo's presence in the community since 1871, the church and its land have been deemed as a historical site. This was done in April 2017. The church sits on three acres of land and owns the property on Merry Street. As the church began to grow, some of the lots were created into parking lots to provide membership with adequate parking. Today, Mt. Nebo has a full educational complex, a commercial kitchen, choir room, nursey, two shower rooms, and a half-court gym. The church also has a fellowship hall that can seats two hundred people, and it is named after the Rev. Pharaoh Benson. Mt. Nebo continues to serve the community by following the mission statement: "To manifest the Lord Jesus Christ in our lives individually and collectively, and seek to bring others into a personal, dynamic relationship with Him by ministering to

the whole being [sic]."[2] In order to minister to the whole being, the ministry leaders must manifest the Lord Jesus Christ individually and collectively.

The ministry leaders have been requested by the pastor to attend Sunday school and/or Bible study to fulfill the collectively part of the mission statement. The Christian education team seeks to provide information about ongoing workshops for the advancement of the ministries of the church and to embrace the changes that the church may face in the future. The African American families are sensitive to how the renovation will affect the church that has been sitting in the community since 1871. There have been several offers made to the church for the land that surrounds the church. It has been observed by the membership that the African American families that lived in the area have been pushed out, and more affluent residents are now purchasing the area. The question many are asking is what will happen to Mt. Nebo Missionary Baptist Church that served in the community since 1871?

Conversely, because of the concerns of the congregation, the pastor prepared a health assessment with the help of the Tennessee Baptist Mission Board Support Center. He made the assessment accessible to the church to determine the health of the church. A random group of ministers and lay people were selected from the congregation to do a survey. This group consisted of men and women of various ages, and the group was given a week to take the surveys. They were asked to return the study in a sealed envelope that was provided for them; the sealed envelope was to encourage the group to

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[2] Mt. Nebo Missionary Baptist Church, "Mission Statement" (Nashville, TN: Church Archives, March 2020).

answer the survey honestly. The information would be used to indicate the greatest needs

of the Church.

The survey was viewed by members of the Tennessee Baptist Mission Board

Support Center, and the results were discussed with the ministry leaders of the church at

the annual leadership retreat. During the retreat, each ministry leader was given the

Natural Church Development profile ranking scale with the information that was exposed

from the surveys. The status from the scale ranged from high (65) average (50) and low

(35) and the following areas were listed and ranked on the profile:

- Empowering Leadership

- Gift–Base Ministry

- Passionate Spirituality

- Effective Structures

- Inspiring Worship Service

- Holistic Small Groups

- Need-oriented Evangelism

- Loving Relationship [3]

A leader from the Tennessee Baptist Mission Board Support Center discussed each area

on the ranking scale with the ministry leaders. After reviewing each ranking, it was

revealed to the group the areas in which they scored high.

The three areas on the profile that the church scored high in were identified Gift-

Based Ministry. The Council of Christian education found this evidence to be very

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[3] Kristin Schwartz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Bloomington, MN: Church Smart Resources, 1996), 3-4.

pleasing because they labored tirelessly to ensure that all members were acquainted with

their spiritual gifts, and that they could align their contribution with a ministry of the

church in order to serve. Secondly, the church scored high in Inspiring Worship Service.

The congregation enjoys their time together worshiping God through the word, prayer,

and song. Lastly, Passionate Spirituality proved to be a high area for the Church. They

are passionate about spirituality, and they are always looking for opportunities to be

refreshed by God and to go deeper with God. Mt. Nebo has proven to be a healthy church

over the years, and it continues to be healthy today.

Although the church did not have any areas on the profile that fell into the low-

ranking areas, the church took the weakest areas in the average ranking and agreed to

work on those areas. These areas were Need-oriented Evangelism, Effective Structures,

and Empowering Leadership. A health team was developed to focus on these areas and to

create a plan to help the church grow in these areas. The team was comprised of ten

members of varies ages who displayed positive spirits; some served in leadership

positions, while others served as laypeople. The group started by addressing the lowest

ranking area and working their way up.

After reviewing the profile, I believe that if the church addresses Effective

Structure, then Need-oriented Evangelism and Empowering Leadership will fall right into

place. Effective Structure will lead to the leadership collaborating, growing together to

become better leaders, and then they will achieve the call that God has placed upon the

church, and this will make for a stronger church. The church has been called "the Body of

Christ" in several of the New Testament scriptures. These Scriptures represent the

church as being one body in Christ. Romans 12:5 states, "So we, though many, are one

body in Christ, and individually members one of another." 1 Corinthians 10:17 says,

"Because there is one bread, we who are many are one body, for we all partake of the one

bread." 1 Corinthians 12:27 reads, "Now you are the body of Christ and individually

members of it." When the structure of the church aligns with the Bible, the church will

demonstrate the love of God to the world.

Ministry Journey

Subsequently, on a beautiful August day in 1979, I walked on the gorgeous

campus in Greensboro North Carolina, it was the campus of Bennett College for Women.

Bennett is a small Historical Black College for African American women with a strong

religious bond to the Methodist Church. I was a freshwoman walking the campus among

other stunning women who had traveled from all over the world to become a freshwoman

at Bennett College.

Each freshwoman was given a big sister upon their arrival to the campus. After

receiving our room assignments and meeting our roommates, we were to report to the

chapel to go over the rules of what it means to be a Bennett Belle. We were given the

attributes of a Bennett woman and the expectations that the college held for the six

hundred women that walked their campus. They began to call out one prohibition after

another: first, no roller in your hair outside your dorms; next, no smoking outside of your

room; and you must have a sign permission slip from your parents saying you may

smoke; then no walking across the grass; and you must be in chapel every Tuesday and

Thursday (attendance will be taken), and if you do not meet the required number of days

it could prevent you from graduating. Lastly, please make sure you do not wear pants to chapel, and no pajamas are to be worn to breakfast.

I spent my freshwoman year being shaped and molded into the perfect Bennett Belle. The training I received from Bennett fashioned me into the strong African American woman I am today. This training helped me to endure the hardship I faced and continue to meet as a woman preacher in the Baptist Church. Bennett College taught me to love my womanhood and embrace the beauty that God has gifted me with being a woman.

Moreover, I had to take religion classes while at Bennett, which deepened my love for God. I truly enjoyed how my professor unlocked the Bible and made the words of God come alive. This was one of my favored classes, and it stimulated my love for God's word. I prayed for the wisdom to understand and interpret the Bible in a way that the youngest child to the oldest adult would be able to understand my teaching and to apply it to their lives. I was very successful in my Bible class, and I made good grades, and I became very fond of the scriptures. This class took me back to my childhood and made me reflected on how I would sit on the bed and read the Bible to my grandmother.

Furthermore, my training in the field of education at Bennett College helped me to become a gifted teacher, and I have always believed in education and helping others to reach their dreams. To me, the classroom was a ministry; I often thought of the Great Commission: "Go ye therefore." I began my teaching career in Lakenheath, England, working with young children helping them to read. Once I return to the states, I continue to work with young children until I returned to college and received my administration

and supervision degree and began training teachers in the field of education to serves children.

Equally important, I received my call into the ministry, and I could not believe that God would call me to proclaim the gospel to the world. More importantly, I wanted to be sure that I was called by God. I was divorced and had two small children, and most of all, there were no women ministers in the Baptist Church I attended. Although I had dreams of Jesus calling me to the church, I wonder about the call because I was divorced, and the Baptist Church did not believe in women ministers.

Conversely, I did answer the call, and the church welcomed me with open arms. The pastor was new to the church, and this was his first church to pastor, so when I preached my first sermon, he did not license me. I believe he was terrified of what the other pastor would say about a woman being licensed. I waited six months, and I still had not been given my license. My mentor directed me to write a letter to the pastor seeking a reason why I was not licensed after preaching my trial sermon. This is a practice of the Baptist Church, and all men were license immediately after preaching their trail sermon.

After I deliver my letter, I did not receive a response from the pastor, and I continue to serve and pray about the matter. Approximately six weeks later, a female friend of the pastor preached her trial sermon and was license immediately after her sermon. Then he called my name, and I received my license along with another minister who had been severing as the minister of music. After I received my license, I knew I would face other obstacles in my current denomination; however, I still today hold on to the words: "what God has called me to, God will equip me to do." I will remain faithful to the call upon my life despite the difficulties that I endure at times.

As I transformed from a layperson into a minister, I dedicated myself to the study of God's word. My mentor shared with me the importance of being well trained in the area God had called me to. I always have been a gifted teacher, and I continue to oversee the following ministries in my local church: Sunday school teacher, minister over curriculum, instructor of Bible study, and member of council of Christian education.

Nonetheless, I must confess that life has significantly contributed to my professional development. My high school years taught me a great deal about justice and the lack of it for all. This lesson came when I arrived and was the only African American student in my class only to be told I was not good enough, smart enough, and white enough to be in their school. My college years showed me love and compassion; the sisterhood I developed at Bennett College was beautiful; and it has shaped me into the woman I am today. My divorce taught me about pain and the need for forgiveness. The hurt of a failed marriage is one I never expected to endure, but after it is over, you learn to forgive and move forward just as Christ did.

These life experiences have contributed to developing me into the minister I am today. Not only has God used my life's circumstance to groom me, but God has also put people in my life to help shape me. My mentor, who is well trained, has coached me and taught me always to be knowledgeable of the scriptures. Through his help, I began to read and write more. He also introduces me to United Theological Seminary where I worked in the pre- doctoral program and received my certificate. I am now working on a Doctor of Ministry degree.

I believe that one of my greatest strengths is my ability to teach the scriptures, and I have developed into quite a prayer warrior over the years. I have also established a

women's ministry called "Praising God Inspite Of" after my battle with breast cancer. I have reached out to women across the United States and prayed with them while going through breast cancer. I have hosted retreats to minister to women who have suffered from the pain of divorces and other past hurt that they needed to deal with before they could move forward in their lives. This group has taught me to understand the role of pastoring along with my studies from the United Theological Seminary. In the Doctor of Ministry program, I am being stretched.

I am still growing and will continue to seek ways to help enhance my ministry. The question is no longer about those who do not believe if women can be called into the ministry, but what am I going to do with the call God has placed on my life. I seek none other than to do God's will. I am at the place in my life where I want the Spirit of God to lead me where my trust is without borders. I am willing to walk wherever God will call me, and if that is a call to a pastorship, I am ready. I will spend the next three years working on my Doctor of Ministry degree and learn more about myself, my call, my context, and my God. My prayers are that I can develop a Doctor of Ministry project that will help the leaders of the church to use their gifts to help aid the church in carrying out the Great Commission that has been bestowed upon believers by our Lord Jesus Christ.

Develop the Synergy

I have a deep passion for studying the scriptures, and I believe that learning the scriptures are the key to understanding. Therefore, in my Doctor of Ministry project, I seek to find ways to help church leaders walk in their gifts and to assist them with

understanding the roles of a servant leader and how they are called to prepare the saints

for the work of ministry. The New Testament expresses this in Ephesians 4:11-16:

> And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Instead of speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

The author of Ephesian writes that the purpose of God's gifts to the church is to equip the

saints for ministry. Nonetheless, the question of how the saints are to be equipped for the

responsibly of ministry on behalf of the world remains a critical question for the Church.

In the handbook, *Studying the Congregation,* the authors discuss that leadership is

not a set of traits; they see leadership as an activity that can be carried out by several

people in the congregation. They describe three critical tasks that the leader must convey.

> Helping the congregation gain a realistic understanding of its particular situation and circumstances; second, assisting members to develop a vision for their corporate life that is faithful to their best understanding of God and God's purposes for the congregation in this time and place; and lastly helping them embody that vision in the congregation's corporate life.[4]

Furthermore, the authors express that today's leaders view their roles in the church as

caring and nurturing the congregation, evangelism, and offering act of services in the

community. This would fulfill the three essential tasks. They also stated that different

denominations might carry out these leadership tasks differently. The African American

congregation "Expect the pastor to take a preeminent leadership role. They often place

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[4] Carl S. Dudley, Nancy T. Ammerman, William McKinney and Jackson Carroll, *Studying Congregation: A New Handbook* (Nashville, TN: Abingdon Press, 1998), 170.

less emphasis on shared leadership of clergy and laity."[5] The authors also affirmed that the congregational size also makes a difference in leadership expectations. They argue that smaller congregations often value leadership styles that are different from those of larger congregations.

Moreover, the author's shares that those who lead have been trusted with authority, and with this authority comes legitimate power. They declare that this power gives them the authority to direct, influence, and coordinate. The authors define this authority as "The leadership of those who have authority is accepted as being consistent with the beliefs and values of the congregation and its religious tradition and as contributing to the congregation's mission."[6]

I currently serve on the council of Christian education, and I also generate the curricular for Bible study**.** I am very passionate about teaching and learning and have a background in education and administration and supervision and believe strongly in shared leadership. I have a great interest in seeing the ministry leaders of Mt. Nebo Missionary Baptist Church grow more in-depth into the servant leaders that God has called them to be. I have faith in the spiritual growth of the church, and I understand that the process is one that will continue for a lifetime or until Jesus returns. This process calls for more than a change in behavior; it means growing into a relationship with Jesus Christ so that the leaders can help equip others to do ministry work.

For ministry leaders to function effectively, they must be communicators of the gospel through the numerous methods available to individuals. They will learn to become

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[5] Ammerman et al., *Studying Congregation,* 170.

[6] Ammerman et al., *Studying Congregation*, 170.

counselors through caring and loving relationships, and then they will become change

agents in the church as well as in the community. The Doctor of Ministry project I seek to

model is to assist ministry leaders to grow closer to God by seeking God purpose, by

walking in their gifts, and to do the work of the church. This project will help the leaders

to understand the diversity of their gifts, talents, and skills. Understanding and accepting

the diversity among each other allows the leaders to see that each is needed to help carry

out the mission of the church. 1 Corinthians 12:21-26 states,

> The eye cannot say to the hand, 'I have no need you!' And the head cannot say to
> the feet, 'I have no need you;' On the contrary, it is much truer that the members
> of the body which seem to be weaker are necessary; and those members of the
> body which deem less honorable, on these we bestow more abundant honor, and
> our less presentable members become much more presentable, whereas our more
> presentable members have no need of it. But God has so composed the body
> giving more abundant honor to that member which lacked, so there may be no
> division in the body, but that the members may have the same care for one
> another. And if one member suffers, all the members suffer with it; if one member
> is honored, all the members rejoice with it.

Through the Doctor of Ministry project, I seek to learn more about the ministry

leaders in the context in which I serve. I hope to discover the mindset of each ministry

leader and understand their beliefs towards their ministry roles. I want to learn what

ministry leaders are doing when they meet with their ministry group, and I would like to

know if they are teaching their groups or just meeting with them. Furthermore, I would

also like to see how each ministry group measure their ministries to make sure it is

integrated with the mission of the church, and what emphasis do their ministry place on

disciple-making. Moreover, I hope to find out if the leaders are held accountable to share

how their ministries fit into the overall vision and purpose of the church.

Additionally, I am eager to see the diversity of gifts among the leaders, and how

they will begin to walk in authority of their God-given gifts, share their talents, and

utilize their skills for kingdom building. The ultimate goal that I hope to learn along with the servant leaders in my context is how we together can become stronger leaders and fulfill the Great Commission "All authority in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I commanded you. And behold, I am with you always, to the end of the age" (Mt 28: 18–20). God gave Jesus power over heaven and earth, and Jesus told the disciples to make more disciples. This is the same commands Jesus gives to believers today to go and tell others the Good News and make them disciples for the kingdom.

Conclusion

My Doctor of Ministry project will assist the ministry leaders of Mt. Nebo Missionary Baptist Church to attain a servant's heart to do ministry and motivate them to become involved in the teaching of the people so that they can be more Christ-like and bear fruit. I believe strongly in the spiritual growth of the church, and I understand that the process is one that will continue for a lifetime or until Jesus returns. Nevertheless, it is the responsibility of the servant leaders to love and serve those in the body of Christ by helping them discover and effectively use their gifts in the ministry of the church.

The title of this doctoral thesis is "A Paradigm for Equipping Church Leaders for Transformational Leadership and Ministry." However, the theme of this project would be "mobilizing ministry leaders to organize their ministry groups to move outside of the four walls of the church." The majority of the work Jesus did was done outside of the synagogue. He was not fearful of being out in the midst of the people; in fact, it was in

the middle of people that he began his ministry. Jesus told stories, he had teaching moments, he gave sermons, he provided counsel, and he healed many people. The ministry work done by Jesus was not confined to a building. Jesus did as he has commanded the church to do: "Go ye therefore and teach all nations" (Mt 28:19). We are sent into the world as believers to be his witnesses (Luke 24:48).

If we can produce effective leaders, this will help shape our Christian lives, our communities, and we will witness faithfully. The ministries of the church will then be aligned to Christ's ministry and shared by believers in Christ.

Below is the plan and (implementation) for the Doctor of Ministry project. I am mobilizing ministry leaders to organize their ministry groups to move outside of the four walls of the church through "Biblical Preaching and Teaching for Empowering Congregations to Engage in Ministry."

I. Introduction

    A. The subject of the study: to develop ministry leaders to attain a servant's heart to do ministry and motivate them to become involved in the teaching of the congregation so that they can be more Christ-like and bear fruit.

    B. Problem statement: There is a lack of teaching among ministry leaders and making disciples.

    C. Importance of the study: (1) identifying seven ministry groups that are willing to work with me on this project; (2) provide leaders with a survey to get feedback on their experience as a leader in the church; (3) collaborate with leaders and allow them to reflect on their spiritual gifts and share how they are using them in the ministry they oversee.

II.   Ministry Setting

    A. Mt. Nebo Missionary Baptist Church is an urban setting located in Nashville, Tennessee.

    B. Geographical\ethnic population: predominantly African American, middle-class professional, and blue collar. Few members of the congregation live in the area surrounding the church. Most of the congregants commute to church; some live almost an hour away.

    C. Ministry leaders: they are already in existence with a few new leaders who have been appointed or elected to positions.

II.   Project Outcomes and Measurable Assessment

    A. Outcome #1 – started with a small number of leaders first.

        1. Review Surveys on how they see their role in the church as leaders and have critical reflection and dialogue.

        2. Critical reflection and dialogue with the seven ministry leaders on how their ministries align with the church's mission statement and the Great Commission that Jesus outlined in Matthew 28:18-20.

        3. Weekly training on the life of Jesus as a servant leader and compare it to their life as a servant leader.

        4. What does the Bible teach about servant leadership?

        5. Is there a difference between leadership in the church and guidance in other spheres of society?

    B. Outcome # 2 – Congregational Impact

1. Seven ministry leaders will take back information they learned to their ministry groups.

2. Ministry groups will begin to impact the congregation by sharing what they learned.

3. Determine the effectiveness of the seven ministry groups and the other groups who did not participate.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

As a faithful servant of Christian education, it is my responsibility to work with the Christian education ministry and the pastor of Mt. Nebo Missionary Baptist Church. The goal of the Christian education ministry is to provide resources and programs with an emphasis placed on the children and youth, as well as to train church members for the task of teaching and learning Christian education in a shared capacity. After doing an in-depth study over my current context, it has been revealed to me that Mt. Nebo is influential in educating the youth and members of the church. Strong education of the church began with Pharaoh Benson, a former slave and a self-taught man, who believed in the power of education.

Moreover, it is very clear that the church over the years has continued to move in the direction of educating church members through the development of a council of Christian education ministry, children and youth church ministry, and youthful reflections given each third Sunday during services, and by permitting the youth to learn by leading the worship service on the third Sunday of each month. Also, the church built an educational complex that was consecrated to teaching persons how to mature spiritually in Christ and to exercising their faith, responding to God's love.

Nevertheless, after a close study of Mt. Nebo Missionary Baptist Church, I did not see any evidence of training for the leaders of the church. There is a yearly leadership retreat to help motivate the leaders and to share the next stages of ministry for the church. However, I have not seen any of the leaders return to their ministry groups to share the teachings they received. There is evidence throughout the New Testament where training has been offered to leaders. Paul tells Titus, "This is why I left you in Crete so that you might put what remained into order and appoint elders in every town as I directed you" (Ti 1:5). Similarly, he tells Timothy to find "faithful men who will be able to teach others also" (2 Tm 2:2).

More importantly, the question I commenced to ask myself is if leaders cannot meet the need of the people inside the church, then how will they meet the needs of those outside the church? The Great Commission tells us "to go" and "make disciples." To make disciples means to make students or to educate. Subsequently, the final portion of the Great Commission is found in Jesus' instruction to the disciples to teach. Since ministry means meeting the needs of others, I am seeking to equip the leaders of the church to walk in the grace that Christ has given and to transform them into what God pleases. I hope that this Doctor of Ministry project will motivate leaders to use their gifts to the edification of the church in the unity of love. The biblical passage that will guide this project is Ephesians 4:7-16.

> But each of us was given grace according to the measure of Christ's gift. Therefore, it is said, 'When he ascended on high he made captivity itself a captive; he gave gifts to his people.' When it says, 'He ascended,' what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens so that he might fill all things. The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the

unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro, and deceitful scheming. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.

The Literary Element

Biblical scholars are generally divided over the authorship of Ephesians since the

overall structure does not align with the other letters of the Pauline Corpus. Therefore,

some scholars believe that Ephesians is pseudonymous. Others approached the literary

genre as a letter written by the implied author Paul and link it to the close content in

Colossians and believe that the message was to be read publicly during Paul's

imprisonment. In *The Epistles to the Colossians,* Frederick Bruce states that the letter to

Ephesians, as compared to Philemon:

> The Letter to the Ephesians has been described, not unjustly, as 'the quintessential of Paulinism.' It sums up in large measure the leading themes of the Pauline writings, together with the central motif of Paul's ministry as an apostle to the Gentiles.[1]

Looking at this text as Paul being the implied author of Ephesians, "Paul wrote Ephesians

near the end of his two- year imprisonment in Rome and at roughly the same time as

Colossians and Philemon, in AD 62."[2] Scholars calculated many of the words and the

parallelism used in Colossians are closely aligned with those in Ephesians. Jerry Sumney

claims in his commentary, *Colossians,* that Colossians, Philippians, Ephesians, and

Philemon are letters written by Paul from prison. "Interpreters sometimes assume that all

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[1] Frederick Fyvie Bruce, *The Epistles to the Colossians, Philemon, and to the Ephesians* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1984), 145.

[2] Frank Thielman, *Ephesians* (Grand Rapids, MI: Baker Academic, 2010), 8.

four epistles were composed during the same imprisonment, but only Philemon and Colossians contain material that supports this idea."[3]

Others argue that both Ephesians and Colossians share certain concepts and terms such as Christ being the head of the church, which is his body (Col. 1:18; 2:19); (Eph 1:22; 4: 15-16 5: 23). Frank Thielman argues that when Paul wrote Ephesian, he did not have any major concerns for writing other than to express "The doctrine of the unity of mankind in Christ and the purpose of God for the world through the Church."[4]

Furthermore, John Paul Heil expresses in his commentary, *Ephesians: Empowerment to Walk in Love for the Unity of All in Christ,* that Ephesians has a chiastic structure that displays the power of God's love for the believer and the love believers should have for one another. "Chiastic patterns serve to organize the content to be heard and not only aid the memory of the one delivering or performing a document, but also make it easier for the implied audience to follow and remember the content."[5] Some have questioned the fact that Ephesians may not be a letter, but more of a meditative and expansive summary of the thinking of Paul.

Moreover, Heil identifies Ephesians 4: 1-16 as an "A-B-C-C-ʹBʹ- 'A' chiastic pattern" that reveals repetitions and redundancies. He recognizes in the eighth unit, 4: 1-16, the prepositional phrase in love, the word unity, and the verbs ascended and descended:

> Forbearing one another in love 4:2, being truthful in love 4:15, and the building up of itself in love 4:16 determine the parallelism of the A (4:1-2 and A 4:15 -16)

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[3] Jerry L. Sumney, *Colossians: A Commentary* (Louisville, KY: Westminster John Knox Press, 2008), 2.

[4] Thielman, *Ephesians,* 19.

[5] John Heil Paul, *Ephesians* (Atlanta, GA: Society of Biblical Literature, 2007), 15.

elements of the chiasm in the integrity of the eighth unit. He also discovers not only in this unit but in the entire letter (unity) the unity of the Spirit 4:3 and the unity of the faith 4:13. One faith in 4:5 and the unity of faith in 4:13, and the measure of the maturity in 4:13, determine the parallelism of the B (4:3-7) and B (4:11 -14) elements of the chiasm. The similarity of the central C takes a radical shift and focus on the verbs ascend and descend having ascended 4:8, as well as he ascended and he descended in 4:9. He who descended is himself also he who ascended in 4:10 determine the parallelism of the central C (4:8-9) and C (4:10) elements of the chiastic unit.[6]

Chiastic techniques were familiar to the ancient audience and are said to be the composition of old writing. Stephen Fowl disputes in his commentary, *The New Testament Library,* the importance of distinguishing interpretation that elucidates information from the literature on one hand, and on the other hand, seeks understanding to uncover the author's motive for writing. Fowl utters, "One might seek to demonstrate that the motive of the letter's author was to combat or modify certain aspects of Paul's teaching by recasting that teaching under the guise of a letter from Paul."[7] Some scholars believe that Ephesians is a letter written to those gentiles who have now found salvation through Jesus Christ. This epistle does not address any challenges or false teaching, nor is it identified to a particular congregation. *The Anchor Bible Dictionary* categorizes Ephesians as an example of epideictic literature. Biblical scholars describe epideictic literature as ancient rhetoricians that praise or blame and are generally used as some type of appeal.

Subsequently, biblical scholar agrees that Ephesians does not fit into the genres of its day. Nevertheless, they do agree that Ephesians offers edification that brings forth a moral uplifting, the affirmation that gives emotional support, and exhortation urging its

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[6] Heil, *Ephesians*, 25.

[7] Stephen E. Fowl, *Ephesians* (Louisville, KY: Westminster John Knox Press, 2012), 13.

readers to understand the importance of Christ and the church. It is a reminder to the readers who they are as the church in Christ. Therefore, the letter reads more like a sermon or an exhortation to Christian communities rather than a letter addressing concerns of a particular community.

Historical Element

Ephesus was an ancient Greek city located near the Cayster River and the Aegean River; its geographic location made this city a major commercial harbor for the Greco – Roman city. Ephesus was the fourth largest city in the Roman Empire and the capital of the Roman province of Asia. This large city housed the Library of Celsus and is considered a tremendous architectural phenomenon. This library was the third largest in Roman world and was said to have housed twelve thousand scrolls. The magnificent theater of Ephesus was also an imposing building; the structure itself was built of marble and could accommodate up to twenty-five thousand spectators. The theatre was used for concerts, plays, religious, political, and philosophical discussions, and for gladiator and animal fights. The Roman imperial city also relied heavily upon baths and gymnasiums to provide a place for education, relaxation, contemplation, entertainment and performing arts, public hygiene, exercise, and intensive athletic training and competition.

Beside the great architects located in Ephesus, it was also known as the cult center of the worship of the Ephesus Artemis. Ephesus was "One of the most widely acclaimed of the Greek gods, and her temple was known as one of the Seven Wonders of the ancient

world."[8] This type of worship was prominent for sovereign rulers of high power. "The message that the emperors were warrior gods, defeating their foes and bringing order to the world, appeared on coins and reliefs of imperial altars."[9] During the Roman period, numerous facets of the Artemis cult are noticeable. The goddess was the tutelary deity of the city; and the goddess influence was on the political, civic, cultural, educational, and economic activities of the town. This religious tone was not just afforded to society's elites, but it also embraced a variety of societal levels. Tourists came from all over to worship the fabulous Temple of Artemis. All kinds of deities, superstition, sorcerers, and magicians polluted the metropolis.

The history of Ephesian Christianity can be acclaimed to the apostle Paul according to (Acts 18: 18-21; 19: 1- 41). According to Jewish historian Joseph Fitzmyer, Jews had strong attendance in the city before Paul arrived. He stated that they were allowed to practice their religion and sent offerings to the temple in Jerusalem. Paul began his preaching in Ephesus at a Jewish synagogue. Although some Jews accepted the gospel and were baptized, opposition became fierce, Paul departed with those who believed to the lecture hall of Tyrannus, and a great Christian community was established mostly among Gentile believers due to Paul's preaching.[10]

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[8] Richard E. Oster Jr, "Ephesians" in *The Anchor Bible Dictionary,* ed. David Noel Freedman *(*New York, NY: Doubleday Dell Publishing Group, Inc., 1992). 542 -549.

[9] Thielman, *Ephesians,* 21.

[10] Although some twentieth-century scholars questioned the historical reliability of Acts, the subsequent study has led to a more positive assessment. Joseph Fitzmyer typifies recent appraisals in accepting Acts' account of the ministry of Paul as reliable unless Paul's own writings or other persuasive evidence can be shown to contradict it. See Joseph Fitzmyer, *The Acts of the Apostles,* Anchor Bible (New York: Doubleday, 1998), 124 -27; Joseph A. Fitzmyer, "Paul," in *New Jerome Biblical Commentary, ed.* Raymond Brown et al. (Englewood Cliffs, NJ); Prentice-Hall, 1990), 1330-32. =

Many Biblical scholars maintain that Paul spent more time on his missionary journey in Ephesus than any other journey. Consequently, Ephesus became the base of his operation as he and his associates spread the Christian Gospel throughout regions of Asia Minor. Paul's ministry was so successful that those who at one time practiced magic burned their books and others abandon idolatry (Acts 19:19).

> The effects of the church's growth began to be felt in the wider community. Demetrius, a leader of the guild of silversmiths who made miniature shrines of the temple of Artemis, started a riot against Paul because of the threat his preaching posed to the sale of shrines and the cult of Artemis (Acts 19:23 -41).[11]

It has been stated by many Biblical scholars that Paul departed from Ephesus after this riot. Nonetheless, he left behind several house churches containing both Jews and Gentiles in Ephesus and the surrounding region. Many scholars affirm that with the rebellion going on in Ephesus, the Jewish and Christian community drifted apart during Paul's absence. Some scholars believed that a letter was inscribed to bring back the unity that these new believers once had attained during Paul's stay in Ephesus.

In his commentary on *Ephesians,* Peter Williamson's argument is similar to other scholars who believe that the letter to the Ephesians was intended to circulate among both the house churches of Ephesus and among the other emerging churches of Asia Minor. He argues that the lack of personal associates between Paul and the receivers of the letter is not startling. He maintains that with Paul being away from a large metropolitan community with a growing population, this would be expected.

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[11] Peter S. Williamson, *Ephesians* (Grand Rapids, MI: Baker Academic, 2009), 16.

Social Context

Ephesians was written to believers who lived in a Christian community in

Ephesus and areas of Asia Minor. The letter was addressed to Gentiles, who have

abandoned their pagan ways (2:1, 3:1 and 4:17). The author Paul was a Jewish Christian

who, at one time, was known as a persecutor of the church and later became the

proclaimer of the gospel to the Gentiles. There was a sizeable Jewish population in

Ephesus upon Paul's arrival, and a synagogue was located in the area. We learn from

Acts 18:19 that Paul leaves Priscilla and Aquila in Ephesus while he went into the temple

and debated with the Jews. Scholars believe that there may have been some Jewish

Christians among them in the newly founded Christian community.

> These Christians are relatively new in the faith and needed to be encouraged.
>
> Although they have been baptized and catechized (2:5; 4:20 – 24; 5:8, 26), they needed a deep awareness and appreciation of the benefits that are theirs through their relationship with Christ. Because they lived in a society that worships pagan gods and used magic to manipulate various spiritual powers (Acts 19:19), they needed to grasp Christ's absolute supremacy. They must understand the elevated position and spiritual author that belongs to believers and the church as a whole as a consequence of Christ's death, resurrection, and ascension (1:18 -23).[12]

The Gentile Christians needed to understand that they had the same access to God as the

Jewish believers whom Paul debated within the synagogue. Ronald Heine claims in *The*

Commentaries of Origen and Jerome on St. Paul's Epistle to the Ephesians that Jerome

cites passages from the Old and New Testament that the patriarchs and prophets foretold

of the coming of Christ and the calling of the Gentiles (3: 5-7). Origen's argument occurs

in his commentary on Romans, where he states the prophets knew what they spoke. Still,

they did not reveal the mystery entirely until the Word became flesh, and then the

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[12] Williamson, *Ephesians*, 18.

mystery was made know to all the Gentiles for their obedience and their faith. The apostles were able to see the manifestation of this taking place as the church grew throughout Asia Minor. In Galatians and Romans, Paul describes Jew and Gentiles and how they are amalgamated in Christ through their faith. Paul may have been reflecting over the promise made to Abraham that Gentiles will be blessed (Gal 3:8; Rom 4:13).

Additionally, the Ephesian church was organized according to households (Acts 20:20; 1 Cor 16:19 – 20; cf. Eph 5:22 – 6:9); there would be meetings held in several houses and could have fostered some diversity among houses due to different practice and beliefs of varies houses. "If Paul wrote the letter around AD 62, near the end of the Roman imprisonment described in Acts 28, then he had been confined in various places for nearly five years and absent from Ephesus for over seven years."[13]

Therefore, many scholars believe that the house churches developed their direction during Paul's seven-year absence from Ephesus. Consequently, under these conditions, Paul could not assume he was writing to Christians who knew him, or the call that was placed upon his life, and the teaching that he had done in Ephesus. Thus, Paul introduces himself in the letter to Ephesus as Paul, the apostle of Christ Jesus, "Although being an apostle puts him in a position of power, this position is not one that Paul seeks. Rather, it is the will of God that makes Paul an apostle."[14]

The apostles and prophets are the foundation on which the church was built, and Paul would feel compelled to write to the house churches. He communicates to them their standing in the church, and how Christ builds up the church through gifted ministers and

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[13] Thielman, *Ephesians,* 24.

[14] Stephen E. Fowl, *Ephesians* (Louisville, KY: Westminster John Knox Press, 2012). 32.

the gifts given to each member of the community (4:7-16). Regardless of the diversity of the house churches, there is a call for unity among the believers. Paul opens Ephesians with doctrinal teaching thanking God through praise for granting grace, redemption, and forgiveness to believers (chapter 1-3).

> The early parts of the epistle functions to construct and to help the Ephesians to construct a particular identity as believers. It requires an account of the Ephesians' alienation from God and how God works to overcome that alienation (2:1-10); and it calls the Ephesians to learn to think of themselves as Gentiles, in a particular relationship to Israel both before and after Christ (2:11-22; 3:1; 13).[15]

> Paul wants readers to understand the limitless love of Christ and what their lives

were like before and after Christ. TET-LIM argues in his commentary *Jew, Gentiles, and Ethnic Reconciliation: Paul's Jewish Identity and Ephesians,* "through the death of Jesus Christ a new opportunity was made for people of different ethnic backgrounds to become members of the same community through the reconciliatory work of Christ."[16]

Exegetical Notes

There is a shift in the letter when we get to chapter 4, and it is divided into two sections. Verses 1-6 initiates encouragement upon unity, and verses 7-16 emphasizes that unity is implemented through the diversity of the gifts.

> The author sets out to treat unity of the church and the manner which it is both built up and preserved through the activity of office-bearers and members. [Verses] 4-6 show unity as already existing and perfect, and [verses]7-16 show how it is to be continued and matured.[17]

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[15] Fowl, *Ephesians*, 125.

[16] Tet-Lim Yee, *Jew, Gentiles, and Ethnic Reconciliation: Paul's Jewish Identity and Ephesians* (New York, NY: Cambridge University Press, 2005), 126.

[17] Ernest Best, *Ephesian* (Lexington, NY: T&T Clark LTD, 2003). 177.

It is the second half of the exegetical notes, chapter 4: 7-16, that this exegetical study will explore. Paul speaks about the grace that has been given according to the measure of the gift of Christ. This grace has been given to all believers, and it is this grace that would be needed to maintain the unity of the Spirit. Paul understands this grace well because it was God's grace that gave him the power through the Holy Spirit to proclaim the gospel to the Gentile, and this same grace is assigned to each believer for the improvement of the church. "The grace χάρις that is given refers not to saving grace, but ministry grace. Elsewhere Paul uses the term χάρισμα to refer to the gifts given to believers (Rom 12:6; 1Cor 12:4) This communicates the gracious generosity of Christ as the giver."[18]

Paul quoted from Psalm 68 in driving home the point of his message in this chapter in particular.

> The Messiah's role in giving these gifts prompts Paul to support this affirmation by interpreting Ps 68: 18-19, which Paul understands to foreshadow Christ's resurrection, ascension, and the bestowal of Charisms on the Church.[19]

The change in the wording of Psalm 68:18 "you received" to "he gave" is consistent with the theme that Christ gave gifts to the church to support its unity and to protect it against false teaching. Paul articulates that Jesus, who descended so far down, has also ascended so high up. "Christ descended in death and burial to the lower parts of the earth that he ascended on high via God's raising Him from the dead."

The Christ who received God's love in being raised from the dead (1:20) after descending to the lower parts of the earth in death and burial is the Christ who ascended

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[18] Benjamin L. Merkle, *Ephesians: Exegetical Guide to the Greek New Testament* (Nashville, TN: B & H Academic, 2016), 149.

[19] Peter S. Williamson, *Ephesians* (Grand Rapids, MI: Baker Academic, 2009). 114.

on high, so that he is in an exalted position of extending the divine love he received to

others, as he gave gifts to people. Paul uses Psalm 68 to clarify that the mighty Christ

who conquers the enemies of God's people in every corner of the universe is the same

God who will equip the Ephesians to fulfill their God-given purpose. The purpose of

Christ's ascension is "that he might fill all things" (4:10). Christ's ascension permits him

to give gifts through the Spirit to bring about unity.

> This Psalm was used in connection with the Jewish Pentecost festival, and
> therefore was used in in first-century Jewish circles. The change in wording such
> as found in Ephesians 4 would have almost certainly been noticed. Could it be
> that psalm is now being claimed for the purposes of the Christian Pentecost? The
> co-text of 4:8-10 concentrates precisely on the outworking of the Spirit in terms
> of giving of the gifts to Christ's body. The irony of claiming the psalm for this
> Christian purpose would lie in the fact that it is the Spirit's provision for the
> church which is being celebrated as God's greatest gift rather than the gift of the
> Torah. If so, we are here witnessing a Christocentric realignment of primary
> loyalties among God's people.[20]

Apart from this in 4:11, Paul list gifts that are different than most others listed in

the New Testament (Rom. 12: 4-8; 1Cor 12:7 -11; 1 Pt 4:10-11). He identifies in his letter

persons who fulfill specific roles of ministry: apostles, prophets, evangelists, pastors, and

teachers. These are speaking gifts and significant leadership roles that, through God's

grace, have to equip the receiver with natural and supernatural abilities necessary to

fulfill the leadership roles.

Thielman argues, "That the most plausible understanding of the text places the

emphasis less on the positions that certain people hold in the church and more on the

activities that Christ has equipped certain people to perform."[21] The primary role of

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[20] Steve Moyise and Maarten J. J. Menken, *The Psalms in the New Testament* (New York, NY: T&T Clark International, 2004), 190.

[21] Thielman, *Ephesians*, 273.

apostles, prophets, evangelists, pastors, and teachers is to empower the church to grow

into the unity and maturity that Christ desires for the church.

> Christ, who has extended his victory over all opposing forces and his sovereignty over all creation, is the very one who (*avtoc, autos,* he) now equips the church to join him in his sovereign over all creation (cf.2:6; 4:15). He does this by giving gifts to a discrete group of people so they, in turn, can equip others to serve and educate the church.[22]

Markus Barth maintains in his commentary, *Ephesians Translation Commentary on Chapter 4-6,* that the ministries of the church are given from above, and Christ gives

the church the officers she needs, not vice versa.

> The church described in Ephesian has a distinctly hierarchical, actually a monarchic structure. Her constitution is distinguished with utmost brevity and clarity from the list of unilaterally dependent or mutually competing church offices to be found in Canon Law or other books of the Church Order. God appoints Christ to be the head over the church and world (1:10, 20-23); the exalted Christ will fill all, and he appoints ministers to the church.[23]

Barth also debates that the matter of Christ's gifts in this text is not called spiritual

gifts, but a unit bond by grace. Ernest Best declares that Christ does not give gifts to the

people but gives people to the church. This grace granted by the Messiah to the believer,

"By providing the saints equally, God constitutes the unity of the church. No one member

possesses anything that is not given to the whole body of Christ."[24] He declares that the

Messianic gift of one grace is extended in diverse ministries and that the church will

develop in a healthy way when the ministries are recognized. The ministries listed in

Ephesians are persons who will achieve their service as ministers of the Word.

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[22] Thielman, *Ephesian,* 273.

[23] Markus Barth, *Ephesians* (Garden City, NY: Doubleday & Company, Inc., 1974), 435.

[24] Barth, *Ephesians*, 435.

God gave apostles and prophets to serve the church; it was through them the household of God was built upon (1:1; 2:20; 3:5), and whom the mysteries of God was revealed. In Ephesians 4:11, it is "Assumed that the church at all times needs witness of apostles and prophets. The author of this epistle did not anticipate that the inspired and enthusiastic ministry was to be absorbed by and disappear into offices and officers bare of the Holy Spirit and resentful of any reference to spiritual things."[25]

Very little is spoken about evangelists in the early church; however, Acts describes Philip as an evangelist (Acts 21:8). He preached the gospel in Samaria and evangelized the Ethiopian eunuch (Acts 8:8 -13, 26 -38). Second Timothy 4: 2-5 encourages Timothy to do the work of an evangelist by proclaiming the Word of God. "Evangelist were missionaries who brought the gospel into new regions – perhaps into the Lykos valley which included the city of Colossia, Laodicea, and Hierapolis. Evangelists may also have converted those Ephesians who were not known personally to Paul."[26]

Shepherd, Teacher, and Key Words

The last two gifts that Paul speaks of are shepherds and teacher, and according to the Greek wording, the teacher and shepherds belong close by each other.

> The conjunction *kai*, which is found between shepherds and teachers, does not always mean and; it may also mean that is or in particular. Since in Eph. 4:11 the conjunction is not followed by the pronominal article; it probably designates shepherds and teachers as one common group which complement the other three groups of the apostles, the prophets, and the evangelists.[27]

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[25] Barth, *Ephesians*, 436.

[26] Barth, *Ephesians*, 438.

[27] Barth, *Ephesians,* 438.

Best argues in his commentary that the role of shepherds and teachers cannot determine if they are two groups of people satisfying a separate and different part of one group of people exercising two functions. He says this can only be done after the two roles have been identified.

Stephen E. Fowl outlines in his commentary the role of pastors and teachers, and he indicates that the functions are closely associated; but they are probably not one single group. He infers that the Greek term translated as a pastor is a metaphorical use of the term for shepherds. These pastors engage in the role of leadership, protection, guidance, care, and they are the overseers of those that are in their care. He further exclaims that Jesus is the Good Shepherd, who gave his life for the sheep (Jn 10: 11-18).

> The image of the shepherd here is clear enough when it is extended to the people of the church. It is not as clear that such an image is tied to a particular office in Eph. 4:11. Interestingly, Acts 20:28 connects these shepherding functions to those appointed as bishops or overseers (*episkopoi)* of the church in Ephesus.[28]

In 1 Corinthians 12:28, teachers are listed after apostles and prophets; and their role seems to be connected. The apostles and prophets travel among the early church like Apollos (Acts 18:24 -28; 1 Cor 3: 4-6). Their role seems to be associated with the passing on and clarification of principles and traditions of the church (Rom 6:17; 1 Cor 4:17; Col 2:7). Teachers seem to be essential in the development of wisdom and knowledge that Paul wishes for the Ephesians in 1:17-19 and 3:18-19. "In Ephesians, to sit under teaching is simply to learn Christ (4:20), a phrase that probably refers to learning the basics of the gospel about Christ as well as its ethical implications (5:2)."[29] Ronald Heine

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[28] Fowl, *Ephesians,* 141.

[29] Thielman, *Ephesians*, 277.

debates in *The Commentaries of Origen and Jerome on St Paul's Epistle to the Ephesians*

that a pastor should also be a teacher.

> Jerome has allotted different offices to shepherds and teachers. For he does not say some shepherds, some teachers but some shepherds and teachers, meaning that he who is a shepherd should at the same time be a teacher. No one in the church, even a saintly person, should take themselves the name of shepherd unless they can teach those whom they feed.[30]

Additionally, the Messiah established these leadership roles in the church for the purpose of equipping the believers for the work of ministry. "The meaning of the term *katartismon,* [is] translated as preparation or equipping."[31] Therefore the five distinct groups of individuals in verse 11 prepare or equip the saints for the work of ministry. Thielman maintains that there are three purposes that Christ gave the church apostles, prophets, evangelists, pastors, and teachers. They are the following reasons: equipping of the saints, the work of the ministry, and the improvement of the body of Christ.

> Those who receiving these gifts are to engage in the work of service. Paul uses the same terminology in Cor. 3:6, 8, 9; 4:1 in an extended discussion of his own ministry (see also 2 Cor. 5: 18; 6:3; Rom.11:13 and 1 Cor. 16:15, where it refers to the ministry of Stephanas and his household, who serve the saints). In these cases, it appears that rather than delimiting a specific activity or activities, the work of services depicts a disposition toward these gifts given by Christ. They are best displayed in service rather than self-aggrandizement. Finally, when presented in the proper way, these gifts will lead to the building up the body of Christ. These phrases similarly rely on the combination of physical and like a structure.[32]

In addition to the primary goal for the upbuilding of the church is the goal to build maturity among the saints.

> The ultimate goal of preparation of the saints and the work of their ministry is *oikodome tou somatos tou Christou*, the building up the body of Christ. *Oikodome*

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[30] Mark J. Edwards, *Ancient Christian Commentary on Scripture* (Downers Grove, IL: InterVarsity Press, 1999), 157.

[31] Thielman, *Ephesians,* 277.

[32] Fowl, *Ephesians,* 142.

is reminiscent of 2:20-22, where the building under construction is the dwelling place of God. Its foundation is the apostles and prophets, Christ is its guiding crowning stone, and its building blocks are believers from both Jews and Gentiles.[33]

The motivation of these passages is that the saints would use their gifts to build up other saints. In doing this, it will lead the saints into the unity of faith. This unity of religion refers to what believers recognize as Christian doctrine.

> The first goal is a united vision of faith and knowledge. Unity was the primary theme of Chapter 2 and 4:1-6, and here faith and knowledge are the two spheres in which this unity functions. Faith once again (see 4:5) refers not to the spiritual aspect of trusting in Christ but in the dogmatic aspect of church doctrine. Christians are united in that all holds the same biblical truths that defines the Christian faith. The teaching arm of the church (v. 11) is tasked with training the faithful in these core doctrines. The specific part of this faith stressed here is knowledge of the Son of God.[34]

Paul expresses in 4:14 that there should be some stability among the believers so that false teachers do not deceive them. "The ministry was given not only to enable the church to grow but also so that it would be able to resist any forces that might corrupt or destroy it."[35] When there is stability among the believers, they become one unified person (singular) rather than immature infants (plural). Heine argues that Jerome wrote in his commentary that

> Whence we must labor with all zeal to come to the unity of the faith, then have the recognition of the Son of God in the same unity. Once we possess these things securely and cease to be infants and receive the measure of the inner person, which measure is the measure of the fullness of Christ, we will obtain the perfect designation person.[36]

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[33] Thielman, *Ephesians*, 280.

[34] Grant R. Osborne, *Ephesians: Verse by Verse* (Bellingham, WA: Lexham Press 2017), 89.

[35] Best, *Ephesians*, 206.

[36] Ronald E. Heine, *The Commentaries of Origen and Jerome on St. Paul's to the Ephesians* (Oxford, NY: Oxford University Press, 2002), 177.

Jerome states that once believers possess the fullness of Christ, believers will no longer

be infants, and they will receive a portion of the inner person, which is the fullness of

Christ.

> In contrast, being tossed and carried about by every wind of teaching in the
> craftiness of people in deceitfulness toward scheming of error (4:14), is instead
> our being truthful, living in accord with the Word of truth which is the gospel of
> salvation (1:13), in love (4:15a). Being honest in love, that is, within the dynamic
> realm of receiving and sharing love, means not only forbearing one another in this
> realm of being in love, but being genuinely reliable, faithful, and upright in
> sharing the gifts of love. We have received from the ascended Christ (4:7-12) so
> that this rooted and grounded in this realm of being in love (3:17). We will not be
> tossed and carried about by false teachings. It is by being truthful within the realm
> of being in love receiving and sharing the love that we believers might cause all
> things to grow to him, who is the head, the Christ (4:15b). This love marks a
> significant development in the role we believers are to play in God's plan for the
> cosmic unity of all things as part of the love theme in Ephesians.[37]

Indeed, the Ephesians are to leave behind unsteadiness and fickleness when it

comes to their faith and knowledge in Jesus Christ. Furthermore, they are to evade

deception and specious scheming, and they are to draw closer to Christ. Although the

church is in Christ, they are to be fully united with Christ, who is the heard of the church;

it must be the source whereby the whole body can flourish. Paul's perception of the head

is that it is the control center of the body's growth. The body is the church, and it is

joined and held together by every supporting ligament. These ligaments provide

structural support for the body; the Greek word for supporting means giving nourishment.

Many scholars argue that this support for the body would come from those individual

leadership roles Paul speaks of earlier in this letter. "The church is more than the passive

object of ministerial activity. Each individual has an important contribution to make in

unity to maintain for growth to take place. The phrase fitted and held together, which

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[37] John Paul Heil, *Ephesians* (Atlanta, GA: Society of Biblical Literature, 2007), 181.

qualifies body, brings out how the togetherness of the body is sustained."[38] Paul maintains that the goal of the diverse gifts given by Jesus to the church is a ministry that guides the church to Christ-like maturity. This maturity is characterized by unity in doctrine and a relationship with Jesus Christ. Therefore, apostles, prophets, evangelists, pastors, and teachers' roles are to enhance the unity among believers so that they may walk worthy of their calling.

Conclusion

In Ephesians 4:7-16, Paul reveals that it was the grace of Christ that gifted him with power to preach the gospel to the Gentiles. It is with this grace that believers will benefit the church by supporting the growth of the church. Paul has identified the gifts that Christ bestowed upon the church after his ascension to being gifts of people. He gave some as apostles, prophets, evangelists, pastors, and teachers (4:11). These people are called to a particular role of ministry and given speaking gifts, but yet they are diverse in their speaking roles even though they are all ministers of the Word of God.

 Moreover, these leadership roles were established in the church to equip believers for the work of ministry. According to Paul, this work of ministry is not just for the apostles, prophets, evangelists, pastors, and teachers, but for all believers who have been equipped by the apostles, prophets, evangelists, pastors, and teachers. These believers are now to help in the ministry of building up the body of Christ by keeping the unity of faith, becoming mature in Christ, and living in truth and love.

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[38] Best, *Ephesians*, 208.

Paul expresses to the church that the goal of these diverse gifts is a ministry that will lead the church to maturity in our relationship with Christ and with one another. These gifts encompass every member of the body, fulfilling his or her role of service in love. The growth and health of the body of Christ depend on the proper function of each part. Therefore, it is vital to the church that each member discovers their role in the body of Christ.

Subsequently, I am seeking to transform the leadership in my context into servant leaders who will equip the saints for the work of ministry. Too often, churches throw new leaders into positions and hope they can get the job done. My Doctor of Ministry Project will focus on training and coaching leaders of the church through a leadership development program. I will be using Ephesians 4:7-16 as a reminder of God's gifts to every believer so that each one might contribute to the building up of the church.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

As a faithful servant of Christian education, it is my responsibility to work with the Christian education ministry and the pastor of Mt. Nebo Missionary Baptist Church. The goal of the Christian education ministry is to provide resources and programs with an emphasis placed on the children and youth, as well as to train church members for the task of teaching and learning Christian education in a shared capacity. After doing an in-depth study over my current context, it revealed that Mt. Nebo is influential in educating the youth and the members of the church. This process began with the founder Rev. Pharaoh Benson, a former slave and a self-taught man, who believed in the power of education.

Over the years, the church has continued to move in the direction of educating the members of the church. The church has developed a council of Christian education ministry, children, and youth church ministry; youthful reflections are given each third Sunday during services to encourage the youth and permitting the youth to learn by leading the worship service on the third Sunday of each month. Also, the church built an educational complex that was consecrated to teaching persons how to mature spiritually in Christ and to exercising their faith, responding to God's love.

Nevertheless, after a close study of Mt. Nebo Missionary Baptist Church, I did not see any evidence of ongoing training for the ministry leaders of the church after being appointed to their positions. There is a yearly leadership retreat to help motivate the leaders and to share the next stages of ministry for the church. Yet, I have not seen any of the leaders return to their ministry groups to share the teachings they received at the annual retreat, nor have I seen any evidence that ministry leaders are doing any biblical teaching in their groups. Besides, there is no evidence of how often these ministries meet and what is taking place during their meetings.

The black church has always been the epicenter of the black community and the only institution that African American controlled. In his book, *The Cross and The Lynching Tree,* James Cone declares, "Through the black religious experience I caught a vision of my possibility, entered the Christian ministry in the African Methodist Episcopal Church, made my way to college and seminary, and received a Ph.D. in theology."[1] The black church was not just a spiritual house but also a social hub and a political nerve center for the black community. At one time, the most educated person in the black community was the pastor who had oratorical skills used to advocate for the congregation.

> It has long been an article of faith among scholars that from antebellum times through the modern civil right movement, black churches have been the principal social, economic, and political institutions created and sustained by black Americans.[2]

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[1] James H. Cone, *The Cross and The Lynching Tree* (Maryknoll, NY: Orbis Books 2011), xvi.

[2] Adele Oltman, *Sacred Mission, Worldly Ambition: Black Christian Nationalism in the Age of Jim Crow* (Athens, GA: The University of Georgia Press, 2008), 150.

The black church had an impact on the black community through spiritual, social, economic, educational, and political support that helped structure African Americans' lives.

It is my prayer that my Doctor of Ministry project will help church leaders establish their identity as servant leaders, and they will work with finality to carry out the task that our ancestors established. The hope is that we will continue to grow and support the black church so that she may keep ministering to the brokenness of this world until our Lord Jesus return. This foundations' chapter will cover aspects of the antebellum period, the second great awakening, the first black churches in America, and the reconstruction period.

Antebellum Period

The black church reaches back to the Antebellum Period, a period in American history which is typically considered to be the period before the Civil War and after the War of 1812. However, some historians expand it to the years from the adoption of the Constitution in 1789 to the beginning of the Civil War.

> The Chains of the American Negro's captivity were forged in Africa. Prince and peasant, merchant and agriculturalist, warrior and priest, Africans were drawn into the vortex of the Atlantic slave trade and funneled into the sugar fields, the swampy rice lands, or the cotton and tobacco plantations of the New World.[3]

The Antebellum Period refers to a time when there was a division in America between abolitionists and supporters of slavery. During this period, the nation's economy shifted north to manufacturing as the Industrial Revolution began, whereas, in the south, the

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[3] John Blassingame, *The Slave Community: Plantation Life in the Antebellum South* (Oxford, NY: Oxford University Press, Inc. 1972), 4.

thriving of cotton made the plantations the center of the economy. Kenneth M. Stampp's

book, *The Peculiar Institution: Slavery in the Ante-Bellum South,* reviewed by Frank W.

Klingberg, declares that Stampp's argued that the southerners did not generate the slave

structure all at once, but they constructed it little by little.

> In the process, the climate was a negligible factor, and the use of slaves in
> southern agriculture was a deliberate choice made by men who sought greater
> return than they could obtain from their labor alone, and who found other types of
> labor more expensive.[4]

These plantations became profitable as the demands for cotton advanced, and so did the

farm's order for slave labor to harvest the cotton. The labor source of using slaves was to

avoid giving wages to the workers, which continues for generations. The demand for

slave labor and the U.S. prohibition on slaves from Africa increased the prices for slaves,

making it profitable for the plantation owners to sell their slaves. The larger the

plantation and the numbers of slaves owned represented the wealth, prestige, and political

power.

> More and more planters in the Southern seaboard states cultivated cotton instead
> of rice, indigo, and tobacco; planters also opened new cotton fields. The new
> demand for slaves prevented effective enforcement of the law passed by Congress
> in 1807 prohibiting the participation by Americans in the slave trade as of January
> 1, 1807. Even though another law in 1820 made such participation an act of
> piracy, smuggling continue to the eve of the Civil War.[5]

The religious and social movement of the Antebellum Period played an essential role in

the history of America.

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[4] Frank W. Klingberg, "The Peculiar Institution: Slavery in the Ante-Bellum South," *The American History Review* 63, no.1 (139-140), www.jstor.org/stable/1847159.

[5] Peter J. Paris and Julius Crump, *African American Theological Ethics: A Reader* (Louisville, KY: Westminster John Knox Press 2015), 222.

Many believed that enslavement in the south ruined the traditional African system of kinship. Simply stated, there were no legal marriages and any type of family relationship were temporary on the plantation depending upon the trading and selling power of the master. "Tribal and linguistic groups were broken up, either on the coasts of Africa or the in the slave pens across the Atlantic. Most brutal of all, the exigencies of the slave trade did not allow the preservation of family or kinship ties."[6] William Edward Burghardt Du Bois argued that social cohesion among slaves was not destroyed.

> The Negro church was the only social institution among the Negroes which started in the African forest and survived slavery and under the leadership of the priest and medicine man the church preserved the remnants of African tribal life.[7]

Religion drew the slaves into union with one another, but it also persuaded them to break down barriers that isolated them morally from their white masters. Rev. Thomas Bacon and Rev. Jonathan Boucher of the Anglican Church preached a series of sermons addressing the spiritual needs of the slaves and declared that reading and studying the Holy Scriptures should be a duty of the state. This law leads to slaves participating in the religious life of their masters, and it was part of the discipline on the plantation for the master to provide the spiritual teaching to the slaves. Years later, Rev. Boucher made this profound statement

> It is certainly not an exigent circumstance essential to the condition of the slaves that he be not indoctrinated, yet this is the general and almost universal lot of the slaves. You may unfetter them the chains of ignorance, you may emancipate them from the bondage of sin, the worse slavery to which they could be subjected; and by thus setting at liberty those that are bruised though they continue to be your

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[6] Albert J. Raboteau, *Slave Religion: The "Invisible Institution" in the Antebellum South* (Oxford, NY: Oxford University Press, 2004), 4.

[7] E. Franklin Frazier, *The Negro Church in America* (New York, NY: Schocken Books Inc., 1974), 13.

slaves, they shall be delivered from the bondage of corruption into the glorious liberty of the children of God.[8]

Christianity developed among the slave population in the southern states where the slaveholders gave religious instruction, and white ministers preached to the slaves. Slaveholders opposed informing the slave of the Bible due to the laws of teaching slaves to read and write. They also feared that too much information might inspire the slaves with the hope of attaining freedom. Others continue to teach the Bible, focusing on the New Testament and using it to justify slavery, and they claimed that their best slaves were those who could read the Bible. There were only selected parts of the Bible introduced to slaves.

> The Lord's Prayer and the Ten Commandments were used by the master for the religious instructions of the slaves. Also, stories from the Bible were told in simple language to the slaves. The slaves became familiar with the well-known biblical character and their role in the drama of salvation as it was presented to the Negro.[9]

The portrayal of the slaves' traditional worship in Africa and their introduction to Christianity led to an authentic worship experience among the slaves on the plantation. The slaves memorized Bible passages, and they became folktales passed on from one generation to the next generation. They also engaged in the singing of spirituals with hand-clapping, foot-stamping, head-shaking, and body movement. These songs had a very different meaning to the slave; their slaveholder may have sung a verse speaking of freedom from sin, and the slave may have viewed it as freedom from slavery. Frederick Douglass expressed the line,

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[8] Carter G. Woodson, *The History of the Negro Church* (Washington, DC: The Associated Press 1921), 8.

[9] Frazier, *The Negro Church in America,* 18.

O Canaan, sweet Canaan; I am bound for the land of Canaan meant something more than a hope for heaven, to him and slaves companions as they made plans to escape from slavery. We meant to reach the north, and the north was our Canaan.[10]

Moreover, slaves who worshiped on the plantation of their slaveholders, emerged into a religious life outside the institutional church. The slaves began organizing and gathering in spaces not to be seen or heard by their masters. "Historians have called the slaves' religion an invisible institution because much of it was secret, invisible to the eyes of their masters."[11] "Slaves were allowed to attend church services on the plantations. However, they wanted to hold secret meetings as well to share what they remembered of African lore and cultural wisdom and to preserve control of their practices."[12] In the secret groves and the hush harbors that the transformation took place; slaves took on the role of preachers and prophets as they grew into a community of faith. This new faith included women as well as men who were willing to risk their lives for the freedom that God bestows upon them. Isabella Baumfree (1797-1883) understood God's call to freedom and attested to the sin upon her people. As she departed for freedom, she asked God to afford her a new name; she no longer wanted the slave name given to her. She was renamed, Sojourner. After all, she was to travel across the land because she was to proclaim the truth to God's people.

> The Lord has made me a sign unto this nation, an'I go round a testifyin, an showin' their sins agin my people. My name was Isabella, but when I left the house of bondage, I left everything behind. I wa' n't goin' to keep nothin' of Egypt on me, an' so I went to the Lord an' asked him to give me a new name. An the Lord gave me Sojourner because I was to travel up an' down the land, showin' the people their sins, an bein' a sign unto them. Afterward, I told the Lord I wanted another name,

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[10] Raboteau, *Canaan Land*, 48.

[11] Raboteau, *Canaan Land,* 43.

[12] Janet Duitsman Cornelius, *Slave Missions and the Black Church in the Antebellum South* (Columbia, SC: University of South Carolina Press, 1999), 9.

'cause everybody else had two names; the Lord gave me Truth because I was to declare the Truth to the people. I journeys round to campmeetin's, an wherever folks is an' I set up my banner, an' then I sings, an then folks always come up round me, an' then I preaches to em. I tells 'em about Jesus, an'I tells 'em about the sins of this people.[13]

These slaves and former slaves were called to the office of preacher and prophet through a religious encounter with God. Howard Thurman describes this encounter as:

The centerpiece of the Black prophet-mystic's lifelong attempt to bring the harrowing beauty of the African-American experience into deep engagement with what he called the 'religion of Jesus'.[14]

Moreover, African religions and Christianity were interwoven, and this influenced the beliefs of the slaves in the United States.

Slavery was a forced institution, yet white masters permitted slaves to form their communities. It was in these slave communities they preserved their African heritages. "African features as folktales, music, dancing, language, and funeral rites, and they also retained their important emphasis on the family, especially in its extended form."[15] Religion was vital in Africa and just as essential to the slave community.

The Second Great Awakening

The Second Great Awakening was a religious revival that affected the country from 1790 to the 1840s.

A second Great Awakening arose in the early 1800s, inspiring many more Americans, white and black, to adopt evangelical Christianity. Evangelical revivalists during those years had to confront questions of slavery and race. After

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[13] Marcia Y. Riggs, *Can I Get a Witness? Prophetic Religious Voices of African American Women: An Anthology* (Maryknoll, NY: Orbis Books, 1997), 21.

[14] Howard Thurman, *Jesus and the Disinherited* (Boston, MA: Beacon Press Books, 1996), viii.

[15] Wilson Fallin, Jr., *Uplifting the People: Three Centuries of Black Baptists in Alabama* (Tuscaloosa, AL: The University of Alabama Press, 2007), 24.

all, many of them preached in places where more black than white people lived. And for some idealistic evangelicals, the enthusiastic response of slave converts suggested the power of the word of God to overcome the obstacles imposed by human institutions.[16]

It stirred the beginning of the abolitionist movement in upstate New York. This theology promoted the movement that individuals had a direct relationship with God without assistance from church officials and that human self-respect required freedom of will.

> The Awakening was more like the civil rights demonstration, the campus disturbances, and the urban riots of the 1960s combined. Altogether, these may approach, though certainly not surpass, the Awakening in their impact on national life. The very magnitude of the revivals, which won for the Awakening the appellation 'Great,' is one indication of their importance.[17]

During the Second Great Awakening, there were serval societies formed with the purpose of revival in the newly formed nation of America and focusing on individual rights and education. The Methodists and Baptists began to have camp meetings, and these meetings eventually were called revivals. These revivals became an essential part of the social life on the frontier, and both the Methodist and Baptists numbers began to grow. These passionate revivals reinvigorated those who attended to express their religious feelings freely. Black and white converts cried, shouted, danced, and collapsed in the spirit through these outdoor gatherings that included prayer and preaching.

> The Methodist vanguard were lay preachers, many of them serving an entire area they called a circuit, always under the supervision of the connection and its bishops. The Baptists made use of farmers or others who made a living from their trade, and who served as pastors of the local church.[18]

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[16] Paul Harvey, *Through the Storm, Through The Night: A History of African American Christianity* (Lanham, MD: Rowman & Littlefield Publishing Group, Inc., 2011), 34.

[17] Richard L. Bushman, *The Great Awakening: Documents on the Revival of Religion, 1740 – 1745* (Chapel Hill, NC: The University of North Carolina Press, 1989), xi.

[18] Justo L. Gonzalez, *The Story of Christianity: The Reformation to the Present Day* (New York, NY: HarperCollins Books, 2010), 328.

These missionaries began to attacked slavery and forced the church to take a position on slavery. This Protestant revival encouraged the concept of adopting renewed morals, which centered on the idea that all men are created equal in God's eyes.

> In 1780 the church required traveling preachers to set their slaves free. Declaring at the same time that slavery is contrary to the laws of God, man, and nature and hurtful to society, contrary to the dictates of conscience and pure religion, and doing that which we would not that others should do to us and ours. In 1784 the conference took steps for abolition of slavery, viewing it contrary to the golden laws of God, which hang all the law and the prophets. The inalienable rights of mankind, as well as every principle of the Revolution, to hold in the deepest abasement in more abject slavery, than is, perhaps, to be found in any part of the world, except America, so many souls that are all capable of the image of God. Every slaveholding member of their society was required to liberate his bondmen within twelve months.[19]

The Methodists had taken the position to move in the direction of ending slavery only to find out that many of the members who owned slaves asked for a postponement of the resolution passed in 1784; and needless to say, the rule of 1784 was never put into effect. Nevertheless, by 1796 the Methodists became watchful of whom they admitted to official stations in the church, and they began to implement specific guidelines to prohibit slavery.

> A traveling preacher becoming the owner of a slave forfeited his ministerial position. No slaveholder should be received in the society until the preacher who has oversight of the circuit had spoken to him freely and faithfully upon the subject of slavery.[20]

Preachers and other members of the society addressed their views of slavery at the general conference. At these annual meeting (conferences), work went into effect for the

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[19] Woodson, *The History of the Negro Church,* 10.

[20] Woodson, *The History of the Negro Church,* 11.

gradual emancipation of slaves, including the review of state legislatures in which no laws had been passed for the freedom of slaves.

Meanwhile, the Baptists were ministering and drawing more [Negroes][21] The Baptist continues to recruit more members than the Methodists because they continue to criticize slavery during these years. However, their role as a church emphasized self-government; they lacked organization as a whole, and they did not employ as many anti-slavery methods as the Methodists.

> As the Baptist church emphasized above all things self-government, each church is a law unto itself; it did not as a national body persistently attack slavery. The Baptist reached its most advanced position as an anti-slavery body in 1789, when they took action to the effect that slavery is violent depredation of the rights of nature and inconsistent with a republican government, and therefore, recommend it to our brethren, to make use of their local missions to extirpate this horrid evil from the land; and pray the Almighty God that our honorable legislature may have it in their power to proclaim the great jubilee consistent with the principles of good policy.[22]

Nevertheless, even though the Baptist did not work as an organized body, many Baptists in certain parts of the country continue to speak out and fight against slavery. However, there remained several disagreements among the Baptist denomination as a unified body on the abolition of slavery. Those who believed in the abolition of slavery referred to themselves as Emancipating Baptists or the Emancipating Society. Those who chose to remain silent on the abolition of slavery were called Calvinistic Baptists. Although both the Methodists and Baptists withdrew from their anti-slavery positions, their uneasiness about slavery gave slaves the impression that these two denominations were for the abolition of slavery, which helped increased the numbers of black converts.

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[21] The term Negro means the color back in Spanish. White Europeans widely used the term Negro as a shortened form of the racial classification Negroid to describe people of sub-Saharan African heritage.

[22] Woodson, *The History of the Negro Church,* 11.

Moreover, Baptists and Methodists were willing to license black men to preach, and a significant group of black preachers, free and slave, were preaching and pastoring there on people during the 1770s and 1780s.

> These pioneering black preachers were extremely important for the development of African-American Christianity. They applied the teaching of Christianity to the experience of the slaves (and free blacks) by interpreting the stories, symbols, and events of the Bible to fit the day-to-day lives of black people.[23]

> These preachers formed Christian communities among the slaves and free blacks

and began to build independent black churches in the last quarter of the eighteenth century.

> The growth of Baptist and Methodist churches between 1770 and 1820 changed the religious complexion of the south by bringing large numbers of slaves into membership in the church and by introducing even more to the basics of Christian belief and practice. The black church has been born.[24]

> They called these newly founded churches African churches. Though many

preachers were persecuted for holding services, they continued to preach to their congregations.

The black churches and ministers in the south were always a threat, and many restrictions were placed on them. Nevertheless, the black church continues to grow in the slaveholding south. Although by law the black church was to be supervised by whites, some black congregations were led by black preachers who were slaves and some who were free. This was an exception to the rule; in most cases, slaves were to attend church with their masters and be seated separately in the balconies or the back pews, or they would remain on the plantation, and a white preacher would come and preach to them.

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[23] Raboteau, *Canaan Land*, 20.

[24] Raboteau, *Canaan Land,* 20.

The First Black Churches in America

The First African Methodist Episcopal Church

In the north after the Revolutionary War, states like Pennsylvania, New Hampshire, Massachusetts, Connecticut, and Rhode Island gradually started to abolish slavery, and black congregations and clergy began to have more authority over their religious affairs. The most famous preacher in the North was Richard Allen who was born a slave in Philadelphia and was sold to a planter in Delaware. He was inspired by Methodist preachers and converted in 1777; he was allowed to conduct prayer and preach in the house of his master. Later his master was convinced that slavery was wrong and allowed Allen and his brother to purchases their freedom. He became a preacher in 1780, and because of his excellent speaking gift as a preacher, he was allowed to travel with white ministers.

While traveling to preach at St. George Methodist Episcopal Church, he realized that the Negroes needed religious leadership and society of their own. He suggests that the Negroes should have separate churches, but both whites and blacks opposed to this proposition. Conversely, as the numbers of Negroes continue to grow at St. George Methodist Episcopal Church, they were removed from their seats and forced to sit in the gallery. "Negroes were removed from the seats around the wall [and] ordered to sit in the gallery. Mistaking the section of the gallery which they were to occupy, Allen, Absalom Jones, and another member were almost dragged from their knees as they prayed."[25]

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[25] Frazier, *The Negro Church in America*, 33.

After this disrespect, they left the church along with other members and founded the Free African Society.

The Free African Society was not only a setting that met their religious needs, but it also allocated secular functions. After a while, Allen and Jones contrasted over what organization the Free African Society should model. Allen believed that the Methodist method of worship would better suit the religious needs of the Negroes.

> Methodism had addressed itself to the feelings and emotions of the people and had thereby gotten to itself quite a following from the ordinary whites. If the lowly whites looked upon Methodism as peculiarly adapted to them, still more was it likely that the black people, the lowliest of the lowly, should so much more look with special favor upon this kind of religion.[26]

However, Jones disagreed, and he departed from Allen and organized the African Protestant Episcopal Church of St. Thomas and was ordained the first black Protestant Episcopal priest. Allen had been asked to pastor St. Thomas, but Allen could not because he said he could not be anything but a Methodist. The majority of the Negroes accompanied Allen as he organized the Bethel Church. "The movement was begun by Allen under the name of African societies spread to other cities where so-called African Methodist Episcopal Churches were set up."[27] These states – Pennsylvania, Maryland, Delaware, and New Jersey – replicated The AME church after corresponding with one another about their frustrations and conflicts with white Methodists.

> It should be noted that the two principal interests of the Free African Societies were racial solidarity and abolitionist activity, a tradition that persisted with the institutionalization of a formal church. Bethel Church, among others, served as a station of the Underground Railroad. Many of the four thousand members of the First A.M.E Church in Charleston, South Carolina, were deeply involved in the 1822 slave insurrection led by Denmark Vesey. The church was burned to the

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[26] George F. Bragg, *Richard Allen and Absalom Jones* (Baltimore, MD: Church Advocate Press 1915), 10.

[27] Frazier, *The Negro Church in America*, 33.

ground by the outraged whites who had never felt comfortable with its presence, but Rev. Morris Brown, who pastored the church managed to escape with his life by secreting himself aboard a ship bound for Philadelphia. In 1830 Richard Allen organized the first of several Negro Conventions to bring the collective efforts of the Black Church Leadership and other potential sources to focus on the galling issues of slavery.[28]

These church leaders were not educated, but they understood the importance of education to the church and the people of the church. Bishop Daniel Payne, who at one time was a schoolmaster in Baltimore, set educational goals to train AME pastors. Payne was also instrumental in the establishment of Wilberforce University (1856)

> Wilberforce was the first black institution of higher learning founded by African Americans in the United States. Bishop Payne also developed a course of studies required of all AME preachers as an acceptable alternative to the seminary education, which he hoped would become the norm for AME ordinations. [29]

The AME church established several academic institutions, and they were called AME colleges Wilberforce (Wilberforce, Ohio 1856); Morris Brown (Atlanta, Georgia 1881 closed); Allen (Columbia, South Carolina, 1870 closed); Paul Quinn (Waco, Texas 1881); Shorter Junior College (North Little Rock, Arkansas, 1886); and Edward Waters (Jacksonville, Florida, 1901). The church also supports two seminaries Payne Theological Seminary and Turner Theological Seminary.

The AME Church also put great emphasis on mission work, and that work led to the rapid growth of the denomination. The membership increased, and the AME's denomination grew. The territory reached from "Washington DC, in the south, to Pittsburgh in the West, and New York City in the North. Much of this early growth was

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[28] C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience* (Durham, NC: Duke University Press, 1990), 52.

[29] Lincoln and Mamiya, *The Black Church in the African American Experience,* 53.

attributable to the efforts of William Paul Quinn and Morris Brown."[30] Moreover, two of the AME colleges are named after Quinn and Brown. Paul Quinn is a private historical black Methodist college in Dallas, Texas. The college is affiliated with the AME Church. It is the oldest historically black college west of the Mississippi River and the nation's first urban work college where students work on and off-campus. Morris Brown College is an unaccredited, private, Christian historically black liberal arts college in Atlanta, Georgia; it is also affiliated with the AME Church. In 2002, it lost its accreditation and federal funding. In 2012 the college filed bankruptcy to prevent foreclosure and the sale of the school. The school was able to settle its debt, and they are now seeking to renew their accreditation. The African Methodist Episcopal Church is said to be the most massive black Methodist spiritual union. They live out their motto "God Our Father, Christ Our Redeemer, and Man, Our Brother."

The First Black Baptists Churches

The Black Baptists in the south struggled to find a sacred space on the plantations that embodied slaves' worship. Many slaves found the swamps to be a place where they could meet and worship. In 1780, a slave by the name of Andrew Bryan began to preach to Baptists congregations of blacks and whites in Savannah. Bryan's preaching touches his master and other whites, and they encouraged him to continue preaching because they saw the welcoming effects it had on the slaves. Mr. Edward Davis permitted Bryan to preach on his land in a little wooden building, and this is where he and his congregation

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[30] Lincoln and Mamiya, *The Black Church in the African American Experience,* 53.

worshiped. Nevertheless, as Bryan's worship group grew, some opposed the gathering of

slaves and began to persecute them. Spies and eavesdroppers were planted

> This continued until one of the eavesdroppers, upon listening to what was going on among these communicants at Andrew Bryan's private home and heard this man of God earnestly praying for the men who had so mercilessly used him.[31]

The white citizens grew concerned about these meetings and that a slave rebellion could

break out with so many slaves gathering. Hence, they had Bryan and his brother Sampson

along with others arrested and whipped for holding illegal meetings. A Baptist historian

argued that Andrew was whipped so bad that blood ran down his back, and he told his

persecutors that "He rejoiced not only to be whipped but would freely suffer death for the

cause of Jesus Christ."[32] When this was heard, much sympathy grew among the people,

and the group was released and given permission to continue their worship services in a

barn on the master's plantation, but they were told they could only meet in the daylight

hours. Nevertheless, Bryan faced another crisis. When his master died, Bryan sought to

become a freeman, and the heirs of the estate allowed him to purchase his freedom for

fifty pounds. The building that they worship in still belongs to the family, and the family

continue to let Bryan used the church building. The church grew to 700 members and

remained under the supervision of whites.

By 1790, Bryan's congregation had grown, and they became the Frist African

Baptist Church of Savannah and a beacon of light to the Negro religious life in Georgia.

As the church continues to grow, it was divided because it was too large for him to serve.

The church was divided into a second African Baptist Church of Savannah, which the

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[31] Woodson, *The History of the Negro Church*, 17.

[32] Raboteau, *Canaan Land*, 21.

slave Henry Francis pastor. Furthermore, a third African Baptist Church was formed as the church kept growing, and a black pastor also led it. These churches were called independent churches because they met separately and chose their ministers and officers. As these churches grew and increased in Savannah, other independent churches were planted in Williamsburg, Richmond, and Petersburg. Baptist Churches were also established in North Carolina and South Carolina, and they also increased in numbers. However, as they grew, their independence started to diminish, and the strict requirement was placed on the slaves. They had to have written permission to leave the plantations for worship. Most slaves were only permitted to attend only the white church of their masters or black churches pastored by white preachers.

"In 1846, a church in Georgetown, South Carolina, had thirty-three white members compared to seven hundred ninety-eight blacks, while a church in Natchez, Mississippi, had sixty-two white members and three hundred eighty blacks."[33] Tensions intensified in the south after serval unsuccessful slave rebellion, like the planned slave uprising by Gabriel Prosser, an enslaved blacksmith who planned a slave rebellion in the Richmond area in 1800. Two slaves leaked the rebellion; Prosser and twenty-five of his followers were hanged. Denmark Vesey, a carpenter and leader of African Americans in Charleston, South Carolina, was sentenced and executed for a slave revolt that was scheduled to take place in June 1822 but did not because of rain and a leak from a slave to his master.

> After Nat Turner's insurrection in 1831, one must define Negro Baptist church anew. The movement sent hot hate back and wide consternation all over the Southland. Generally, what independence Negro churches had enjoyed was taken away. A revised black code was enacted, silencing colored preachers. A white

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[33] Lincoln and Mamiya, *The Black Church in the African American Experience*, 24.

church association would take a Negro church as a branch; thus, the independence of the Negro church was further postponed.[34]

After the uprising of these rebellions, more restrictions were imposed, and the independents of the black Baptist church in the south soon vanished. When word spread that Nat Turner was a minister, his actions were attached to all Negro ministers in the south, and the stigma was attached to this of using preaching as a means to incite his race to servile insurrection.

> The legislation enacted by the States after this great upheaval will indicate the extent to which this fear controlled the minds of the southern people. In 1832 Virginia passed a law to silence Negro preachers, making it impossible for them thus to function except in compliance with rigid regulations and the presence of certain discreet white men. In 1833, Alabama made it unlawful for slaves or free Negroes to preach unless before five respectable slaveholders and when authorized by some neighboring religious society. Georgia enacted a law in 1834, providing that neither free Negroes nor slaves might preach or exhort an assembly of more than seven unless licensed by justices on the certificate of three ordained ministers. The other Southern states soon followed the example of theses, passing more harsh laws prohibiting the assembly of Negroes after the early hours of the night, and providing for the expulsion of all free Negroes from such commonwealths, to reduce the danger of mischief from the spread of information by this more enlightened class.[35]

Additional pressure grew as the black Baptists in the north split from the Baptist in the south in 1845 over the issue of slavery. The Black churches in the north did not dispute over doctrine, but they objected to unequal and restrictive treatment towards the Negro. The separation of the northern black Baptist from white churches was justified because of the Baptist institution of absolute independence of the local church. "A group of churches may join together in an association that is, a cluster of congregations within a given geographical area which may encompass serval towns or counties, or only a portion

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[34] Lincoln and Mamiya, *The Black Church in the African American Experience*, 21.

[35] Woodson, *The History of the Negro Church*, 46.

of one city."[36] While it was justifiable for the black Baptist to depart from the white

church, it was difficult for them to come together as a national denomination; therefore,

they worked through existing white Baptist organizations.

The African Baptists Missionary Society became associated with the Southern

Baptist Convention. The primary objective of the African Baptists Missionary Society

was mission work in Africa. Also called the Lott Carey movement, Carey was an

African-American missionary leader who founded the First Baptist Church in Monrovia,

Liberia, in 1821.

> [Many] African-American churches lacked the resources to sponsor large-scale
> missions to Africa, but the ideal provided them with a major role in the drama of
> world history: that God was drawing good out of the evil of slavery by using the
> American descendants of African slaves to take Christianity to the lands of their
> ancestors.[37]

While white American celebrated the spread of Christianity around the world, black

American was preaching about authentic Christianity and calling America to repentance

for the sin of slavery.

> The fourth national Negro Convention in 1834 purposely compared the suffering
> of African Americans to the martyrdom of early Christians when it proclaimed
> that 'our very sights and groans like the blood of martyrs will prove to have been
> the seed of the church.' Moreover, the American Moral Reform Society of 1837
> spoke of black faces 'as so many Bibles that shall warn this guilty nation of her
> injustice.' If the nation failed to listen, God would act as he had in Biblical times,
> warned Maria Stewart, a Boston anti-slavery activist, in 1831.[38]

The black communities found hope in the celebration of the liberation of the African

slave trade to the United States on January 1, 1808; the abolition of slavery in New York

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[36] Lincoln and Mamiya, *The Black Church in the African American Experience,* 26.

[37] Raboteau, *Canaan Land*, 34.

[38] Raboteau, *Canaan Land, 35.*

State on July 4, 1827; and the emancipation of the British West Indies in 1834. This new order gave black clergy new topics for their sermons and gave hope of a new future to African Americans.

The Reconstruction Period

The Reconstruction of the Baptist Church

The reconstruction period did not only reconstruct the society in the former Confederate states, but for African American Christians, religious Reconstruction also took place. The black church was able to express their religious ideas by establishing a new and separate spiritual life for themselves.

> The Negroes in the South were no longer bondmen to be circumscribed in keeping with the regulations of a slave commonwealth, and the Negroes in the North might then exercise more liberty without fear of incurring the displeasure of those having the impression that the Negroes should in religious as well as in other matters be subject to men who enjoy a superior social position.[39]

After the war, more Negroes were attracted to the Baptist church, and thus contribute to its growth. With the newfound freedom of the Negro Baptist, greater equality grew among them, and they agreed that every man should be treated equally, and no one holds power over the other. However, they lacked church buildings of their own. With limited resources, they could not easily purchase them; but with the support of some whites Christians who gave a generous amount to their foundation, they were able to proceed with the development of Baptist Churches. At the same time, this movement did not reach its peak until some years later; the black Baptist began to establish a Baptist

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[39] Woodson, *The History of the Negro Church*, 64.

Association. This association was composed of only a few black churches, and they never established any national policies.

Conversely, "The Negro Baptist of North Carolina organized the first State Convention in 1866. Alabama and Virginia followed in 1867, and very soon after that came Arkansas, Kentucky, and finally all of the States in the south."[40] These states soon began to affiliate themselves with larger national organizations, and the first was the Northwestern and Southern Baptist Convention, organized in 1864. Later in 1866, a convention was held in Richmond, and these groups had commenced consolidating their religious interests and established their interests as one body in the name of the American Baptist Missionary Convention. This convention functioned mostly in the south, while the northern churches followed another organization called the New England Missionary Convention. However, in 1880, another Baptist group formed the Baptist Foreign Missions Convention for those who worked in foreign lands. It was determined at a convention that all of the black national and international church work of the Baptist denomination should be unified through the organization of the National Baptist Convention. These Negro churches now unified through the National Baptist Convention and used the same polity, the same literature, and at times the same national agencies as the white Baptist.

The Southern Baptist was happy to free themselves of the black Baptist once they could no longer control their spiritual growth as their masters. However, the northern Baptist continue to send their missionaries among the freedmen. They expounded the gospel, established new churches, and distributed books for their education. These

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[40] Woodson, *The History of the Negro Church,* 68.

missionaries understood the great need for educating the freedmen, and they began an

educational crusade. "As the Union armies penetrated the South, the representatives of

northern missionary societies and churches sent funds and teachers in the wake of the

advancing armies."[41] Teachers, moved by faith to help educate the Negroes, were

impressed by the intellectual capability of these Negroes, and this encouraged them to

create colleges for the Negroes in the south. The Baptist established Shaw University in

(Raleigh, NC, 1865); Roger Williams in (Nashville, TN, 1866); Morehouse in (Atlanta,

GA in 1867); and Leland in (New Orleans, LA, 1870). The graduates of these schools

returned as missionaries speaking words of moral and religious truths, and the preachers

who graduated from these Baptist College were encouraged by the white president. "I

want you to go into the worst spot in this state and build schools and churches."[42] Now

the black community builds elementary and secondary schools. The Freedmen's Bureau,

also called The Bureau of Refugees which was created by Congress in 1865 after the

Civil War, began to work together to direct supplies, clothing, and fuel for the former

black slaves and poor whites in the south after the Civil War.

The Reconstruction of the Methodists Church

Nonetheless, during this period of Reconstruction, the Methodists were undecided

on if the Negroes should be a separate body. After the Civil War, the Negro members of

the Methodist Episcopal Church in the north requested a conference of their own. They

required a conference where black preaches could receive acknowledgment and handle

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[41] Frazier, *The Negro Church in America,* 45.

[42] Frazier, *The Negro Church in America, 45.*

the affairs of their churches. The reason for the request was how their white superiors had treated the Negroes — causing many of the Negroes to join the independent African Churches. The Methodists Church decided in 1848 that separate conferences were not practical. However, the Negro Methodists of Philadelphia and New Jersey conferences were losing members to the African Methodists.

> The Methodist Church held this position, although it lost less than one-fourth of its membership from the year 1844 to the time when the annual conference of the Negro pastors was provided for in 1866. These white Methodists, however, consecrated Francis Burns for the service as Bishop of Africa in 1858 and 1866, thus elevated to the episcopacy John W. Roberts, another man of color. As the appeal for the Negro conference was still more urgent this time not only from the Negroes of Philadelphia and New Jersey conferences, but from that of Baltimore, the General Conference had to take more definite action than merely to say that such a step was inexpedient.[43]

The reason behind these actions was numerous and complex. After the secession in the south, some of the members in the Methodist Episcopal Church sought to get rid of the Negroes. Some of the other members wanted the blacks to establish themselves independently, and some also grew fond of the Negros and wanted them to remain connected with them through the white Methodist Church. Although the conferences were not willing to refuse the Negroes admission to the Methodist Church, they did emphasize color pastors for people of color when it was feasible. On the one hand, this gave the black pastors the right to manage their churches, but they were still under the supervision of the white bishops. This authorized the organization of mission conferences, and theses conferences were not to harm the rights of the colored members nor forbid the transfer of white ministers if necessary. On the other hand, the Methodist Church, South agreed that the Negroes needed to have a separate organization known as

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[43] Woodson, *The History of the Negro Church*, 65.

the Colored Methodist Episcopal Church. Some questioned the reason behind the southern Methodists' actions. Was it to eliminate the Negroes from their conference, or did they believe that Negroes could do a better job managing their conference?

The departure of the Negro membership from the Methodist Episcopal Church, South, came after the Civil War. In 1866, at the conference meeting in New Orleans, provisions were made for the Negroes who desired separate congregations, and a different annual conference should have a general conference like the Methodist Episcopal Church, South. This would allow Negro deacons, elders, and bishops to be ordained. They could carry out the work among their people, and it was also agreed upon that when the Negro members were set apart, all property that was used by them should be transferred to their new organization. In 1870, at the conference of the Methodist Episcopal Church, South, held in Memphis, it was said that the Negro membership had organized five annual conferences, and they awaited to become an independent body. The Memphis Conference complied with the request. Delegates were soon elected to the first general conference held in Jackson, Tennessee. On October 15, 1870, a committee was appointed, and a new name was proposed, and they were called The Colored Methodist Episcopal Church in America.

During the period of the Reconstruction, the black church became the center of the black community, and former slaves ran these churches.

> The Black Church has no challenger as the cultural womb of the black community. Not only did it give birth to new institutions such as schools, banks, insurance companies, and low-income housing [but] also provided an academy and an arena for political activities, and it nurtured young talent for musical, dramatic, and artistic development.[44]

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[44] Lincoln and Mamiya, *The Black Church in the African American Experience*, 8.

E. Franklin Frazier describes the black church in the black community as a nation within a nation. He used this approach because of the black church's involvement and how it pushed the black experience into a public body.

Rev. Benson and Mt. Nebo Church

The Rev. Pharaoh H. Benson, a former slave, was the founder of Mt. Nebo Missionary Baptist Church; he was born in Lawrence County, Mississippi, and was a shoemaker by trade. His name is spelled in a variety of ways on U.S. Census documents. It was spelled Pharaoh on his marriage and death certificates, but it was also spelled Pharoh in the 1900 and spelled Faro in some cases. Some of the early census takers had little education, while others were not particularly concerned about the correct spelling of Negroes. Names also were spelled phonetically or according to what the census taker thought he or she heard. Rev. Benson was self-educated, believed in education for Blacks, and insisted that his children attend school. In the early days of Reconstruction under the administration of President U.S. Grant, a time when Negroes were oppressed, Mt. Nebo Church was organized by Rev. Benson. In 1871, Rev. Benson was ordained by Rev. Nelson Merry, pastor of the First Colored Baptist Church of Nashville. At this time, Negro congregations were started by white Baptist churches, and they referred to the Negro churches as Mission Baptist Church. On March 7, 1845, "First Baptist Church of Nashville's colored members petitioned church officials to allow them to form a separate and independent church."[45]

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[45] Princess G. Patton, *The View from Mt. Nebo: A History of Mt. Nebo Missionary Baptist Church Nashville, Tennessee* (Nashville, TN: Mt. Nebo Missionary Baptist Church, 2013), 9.

In January 1848, under Samuel Davidson, a white assistant minister of the First Colored Baptist Church of Nashville (FCBCN Mission), Rev. Benson was allowed to begin separate services. White supervision was required to the Black Baptist Church by the white Baptist Church, and all-black ministers were tutored by white ministers to make sure that the services in the colored churches were appropriately conducted. Reverend Pharaoh Benson was ordained by Reverend Nelson G. Merry and directed to pastor the newly formed Mt. Nebo congregation that consisted of about ten members, as recorded in the Nashville *Globe* newspaper. The first converts were: Sisters: Hulda, Ann Mason, Laura Rhodes, Fannie Watkins, Molley Valentine, and Jane Young; Brothers: Wash Rhodes, Aaron Watkins, and Rev. Henry Brown.

In the early days, Negro settlers walked several miles to church. As the members moved farther away from the downtown core, a need arose for a place of worship for those who lived along the railroad near Clifton Avenue in the North Nashville area. Mt. Nebo had a significant influence on the community in which it served; successively, they named streets after the Rev. Benson and the church. "In 1890, what we now call 26th Avenue, N. today was known as Benson Avenue, name after Rev. Pharaoh Benson and Merry Street was known as Mt. Nebo Avenue."[46] According to records of the Stone River Association, the first members of Mt. Nebo met for worship in a one-room frame building used as a school for Negroes children in the 13th District. It was said that because of the growth of the church during the twelve years under Rev. Benson's leadership, many called him an evangelist. It is because of preachers like Rev. Benson

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[46] Patton, *The View from Mt. Nebo*, 10.

and the black church that the black community grew from hopelessness to hopefulness. These black preachers, with their excellent oratorical skills, advocated on behalf of the people and stood up for what was right.

It has been because of the black church that black communities have endured the harsh reality that still surrounds us daily. It is the black church that lingers to comfort black mothers whose sons face unrestricted violence directed towards them because of the color of their skin. It is the black church that demonstrates to its people the pathway out of the wilderness of drugs, poverty, and violence by helping them to find solutions. It is the black church that supports the Historically Black Colleges and Universities that still brings the black communities rays of hope.

Cornel West states it best in his book *Race Matters,*

Black people in the United States differ from all other modern people owing to the unprecedented levels of unregulated and unrestrained violence directed at them. No other people have been taught systematically to hate themselves, psychic violence reinforced by power of state and civic coercion, physical violence for the primary purpose of controlling their mind and exploiting their labor for nearly four hundred years. The unique combination of American terrorism, Jim Crow, and lynching, as well as American barbarism, slave trade and slave labor bears witness to the distinctive American assault on black humanity.[47]

The black church has stood against all the odds, and she still stands tall today. James Cone argue that he soothed his spiritual and existential pain through the juke joints and the churches.

My world was people talking and singing about sorrow and joy in all of life's dimensions. It was what got them through troubled times. I had to write to make since out of King's assassination, the urban uprisings, the theology I had studied, and the life I had growing up – a world defined both by white supremacy and by the profound black spiritual resistance it provoked. As I reflected on the black

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[47] Cornel West, *Race Matter* (New York, NY: Vintage Books 2001), xiv.

experience, I soon found the language for writing about Black Power and Christianity.[48]

To conclude, I would like to say I am proud to serve in one of the churches that help to lay the foundation of our rich African American history. It is my prayer as we continue to grow our leaders, we will continue to improve our community.

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[48] James H. Cone, *Said I Wasn't Gonna Tell Nobody: The Making of a Black Theologian* (Maryknoll, NY: Orbis Brook 2018), 35.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

My context is influential in educating the youth and membership of the Mt. Nebo Baptist Church. Nevertheless, there is no training for those who serve in leadership positions. I seek to equip the leaders through leadership development training by teaching leaders the biblical understanding of the theology of ecclesiology (the Church), Christology (God the Son), and pneumatology (God the Holy Spirit) and Christian anthropology (an examination on the evolvement of understanding on the progressive revelation of God). This training will help them understand who they are as the Church and walk in the gifts that Christ grace them with and transform them into what God pleases.

This theological foundation will examine the Church's nature and identity of the Church's characteristics in the context of ecclesiology by exploring Paul's Christianity and theology to describe the true Church. "The Church in the New Testament is revealed to be God's central purpose in the present age. It was the company of believers formed of both Jews and Gentiles believers called out of the world and joined together in one living union by the baptism of the Spirit."[1] Secondly, Christology will be explored against the

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[1] Lewis Sperry Chafer, *Major Bible Themes*, revised by John F. Walvoord (Grand Rapids, MI: Zondervan Publishing House, 1974), 236.

same backdrop. Thirdly, pneumatology will be examined in light of the Holy Spirit being operative. Fourthly, Christian anthropology will be explored in the context of the evolving aspects of leadership and teaching and all that it entails.

Moreover, the New Testament emphasizes the Church as an organism, a living union of all believers in Christ. Mount Nebo once was a thriving church, and it is my prayer that, with appropriate training for our leaders, the Church will prosper in doing the work that God has called believers to and become the true Church, as seen by Paul. Paul's ecclesiology may be unnoticed because he gives no central theme connected with the Church, and he does not speak of church polity. Nevertheless, the apostle Paul's churches are what we read about in the New Testament; the apostle's writings are resources for reimagining the Church.

Ecclesiology

The New Testament views the Church as a corporate relationship among believers. These believers are the people of God, the body of Christ, and the temple of the Holy Spirit. Conversely, most often, the Church is viewed as an architectural structure, a building, and these misunderstandings contribute to the confusion of the Church's true nature.

> The word *ecclesiology* has its root in the notion of vocation. An *ecclesia,* in a broad sense, is an assembly that is called to be and become something. To discover the nature of *ecclesiology* is to discover in what ways a group of people are called, and what ontology and purpose they are called to fulfil.[2]

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[2] Mervyn Davies and Graham Dodds, *Leadership in the Church for People of Hope* (New York, NY: Bloomsbury Publishing 2011), 21.

The New Testament describes the Church as an organism, a form of life composed of mutually interdependent parts. Therefore, the Church is a living union of all believers in Christ. The word church is referred to as the *ekklesia* in Greek. It comes from *Ek,* meaning out from and to, and *Kaleo,* meaning to call and has to do with a group of people called out from one place to another. It is an assembly or a congregation. "Notably, the term ἐκκλησία does not appear in Acts' description of the earliest days of the Jerusalem community. It could reflect Luke's sense that ἐκκλησία in this context sounded anachronistic."[3]

> After the official launching of the Antioch church, the first Gentiles ἐκκλησία according to Acts, ἐκκλησία, was used to refer to other Gentile local churches in Antioch (13:1) and Ephesus (20:17), as well as in multiple cities, including Lystra and Iconium (14:23), and in the regions of Syria and Cilicia (15:41). These churches were usually expressed in the plural (15:41; 16:5; 14:23). The overarching movement from singular to plural aligns with my analysis of Paul's use of this term. This scheme opens a possibility for interpreting Paul's allusion of Judea's churches (Gal 1:22; 1 Thess. 2:14). It is possible that Paul took this plural expression from the tradition that existed before he began writing epistles.[4]

Consequently, *ekklesia* in the New Testament, is a group of people who have been called out of the world and to God; it is the Church. Yet, the Church remains to be very familiar to some and still to others very misunderstood. Amongst reasons for the lack of understanding are multiple usages of the term church and the basic knowledge of the Church's nature. It is imperative to delineate the Church's essential nature through the New Testament revelation of the Church. John Macquarrie, a British theologian, argues that the Church was the theme of much theological writing in his time.

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[3] J. Y. Campbell, "The Origin and Meaning of the Christian use of the Word Ekklesia," *The Journal of Theological Studies* 49, no. 195/196 (July/October 1948): 130-142.

[4] Young-Ho Park, *Paul's Ekklesia as a Civic Assembly: Understanding the People of God in their Politico-Social World* (Tubingen, Germany: Mohr Siebeck, 2015), 137.

Probably more is written on the Church nowadays than on any other single theological theme. Most of this writing has a practical orientation. We hear about the Church concerning rapid social change, the Church in a secular society, the Church and reunion, the Church in missions. However, valuable, some of the insights gained in these fields may be, they need to be guided and correlated by a theological understanding of the Church.[5]

Paul refers to the *ekklesia* often in his letters addressing "the church of God in Corinth" (1Cor 1:2; 2Cor 1:1), "The church in Galatia" (Gal 1:2), and the Church of the Thessalonians" (1Thess.1:1). Paul visited local churches to appoint elders (Acts 14:23) or instruct and encourage (Acts 15:41; 16:5). Paul's use of the Church in these scriptures refers to a gathering or assembly of the people. He also makes references to the church meeting held in individual homes.

It is only natural that the Church would need a place of meeting, and the home of a benefactor with its typical open inner courtyard would supply a suitable location. Sometimes gatherings in these courtyards were made more pleasant through the erection of large and richly worked awnings covering the whole areas – sort of awnings that Paul himself may have dealt with in his capacity as a tentmaker.[6]

Paul sent greetings to Priscilla and Aquila and to the Church that met at their house (Rom 16:5). Paul writes to the Colossians, "Greetings brothers and sisters at Laodicea and Nympha and the church in her house" (Col.4:15). James Dunn's argument in his book, *The Theology of Paul the Apostle,* "Wherever believers met together, they were 'the church of God.'"[7]

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[5] John Macquarrie, *Principles of Christian Theology* (New York, NY: Scribner, 1946), 346.

[6] Clinton E. Arnold, *Zondervan Illustrated Bible Background Commentary: Ephesians, Philippians, Colossians, Philemon* (Grand Rapids, MI: Harper Collins Christian Publishing 2015), 172.

[7] James Dunn, *The Theology of Paul the Apostle* (Grand Rapids, MI: William B. Eerdmans Publishing Company 1998), 540.

The communities that Paul writes to are believers who are a new creation of Jews and Gentiles in Christ, filled with the Spirit, possessing gifts of the Spirit and overflowing with the fruit of the Spirit, controlled above all by love. Paul's usage of new creation used in (Gal 6:15) is concerned with the Christian community as a whole, warning them circumcision is irrelevant for their status as the chosen people (2 Cor 5:17). "Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold all things have become new." Paul speaks of the contrast between the old and the modern age. "It is belonging to this new age, and being reconciled to God, which now characterize not only the individual but the Christian community as a whole."[8] The community is God's new creation; the people are made new through the new life given at baptism.

James W. Thompson write in *The Church According to Paul: Rediscovering the Community Conformed to Christ,*

> It was Paul who established churches. Wherever he preached Christ, new communities emerged, united by their reception of the basic Christological confession. He nurtured his communities through his catechesis, letters, and visits. In his letters, he rarely speaks to individuals but establishes corporate consciousness by speaking to the whole Church.[9]

Paul created communities that did not conform to an ancient city; when he converted people of diverse social classes and ethnic groups, it challenged the old view. "God's manifesting in many different places at the same time – the churches (of God) in Judea, in Galatia, in Asia, or Macedonia."[10] Paul wrote of God's decision to make

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[8] Markus Bockmuehl and Michael B. Thompson, *Vision for the Church: Studies in Early Christian Ecclesiology* (Edinburgh, Scotland: Bloomsbury Publishing Plc, 2000), 106.

[9] James W. Thompson, *The Church According to Paul: Rediscovering the Community Conformed to Christ* (Grand Rapids, MI: Baker Academic, 2014), 17.

[10] Dunn, *The Theology of Paul the Apostle*, 540.

believers his people. I will live with them and walk among them, and I will be there, God, and they will be my people (2 Cor 6:16).

The concept of the Church as the people of God stresses God is choosing them. In the Old Testament, he chose Abraham, and through him, brought the people of Israel. In the New Testament, God's choice becomes much broader; he includes both Jews and Gentiles. In the present age, the Bible recognizes three significant divisions of the human family: the Jews, the Gentiles, and the Church of God; understanding these differences is vital to understanding God's present purpose. First, the Jews, or the children of Israel, are the nation that came through Abraham in the line of Isaac and Jacob, and who, are given divine purpose and promise, are the chosen earthly people of God. Israel is identified as God's people in Exodus 15:13,16. Singing to the Lord after crossing the Red Sea, Moses declares that God has redeemed Israel, and they are God's people. Secondly, Gentiles are the enormous set, excluding Israelites, who lived on the earth from the time of Adam until now. The Old Testament predicts great earthly blessings to come upon them in the future kingdom on the earth, and in the present age, they are partakers with the Jews in the privileges of the gospel. In Romans 9: 24-26, Paul applies the statement in Hosea to God, taking in the Gentiles as well as the Jews. God's call was not only to Jews but also to the Gentiles.

As stated in Hosea, I will call them my people who are not my people, and I will call her my loved one, who is not my loved one, and you will be called children of the living God (Hosea 1:10). Lastly, there is the Church of God, not referring to organized churches' membership, but to the whole company of the redeemed saved in the present age. The image of the Church is a representation of the body of Christ.

This image emphasizes that the Church is the locus of Christ's activity now just as was his physical body during his earthly ministry. This image is both of the church universal and individual local congregations.[11]

The individual congregation or groups of believers in a specific place is not a part or component of the whole Church. The Church is not a sum or composite of the individual local groups. Instead, the entire group is in one place. Karl Schmidt asserts, "We have pointed out that the sum of the individual congregations does not produce the Church's entire community. Each community, however small, represents the whole community, the Church."

First Corinthians 1:2 helps us to understand this concept. Paul addresses his letter to the Church of God in Corinth (see also 2 Cor 1:1). He writes to the Church as it appears in one place, namely, Corinth. "It is one throughout the whole world yet is, at the same time, fully present in every individual assembly."[12] The notion that the Church is universal permits us to understand specific New Testament passages. For example, Jesus states in Matthew 16: 18, "I will build my Church," makes good sense in light of the concept. In Ephesians, Paul emphasizes the universal nature of the Church. The Church is Christ's body, and all things are under him (1:22 -23); the Church makes known the manifold wisdom of God (3:10) and will glorify him to all generations (3:21). There is one body (4:4); Christ is the head of the Church, his body, and the Savior (5:23).

According to Hebrews 12:23, the Church includes all persons who are believers. Those in the present, in the past, and the future. The Church of the firstborn, whose

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[11] Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Academic 2013), 960.

[12] Lothar Coene, s.v., "Church," in *The New International Dictionary of New Testament Theology,* ed. Colin Brown (Grand Rapids, MI: Zondervan, 1975), 303.

names are written in heaven (12:23). Because of this inclusiveness, an excellent

theological definition of the Church would be best defined by Millard Erickson as.

> The whole body of those who have savingly reconciled to God and have a new
> life through Christ's death. It includes all such persons, whether in heaven or on
> earth. While universal, it finds expression in local groupings of believers that
> display the same qualities as does the body of Christ as a whole.[13]

Therefore, the saints living throughout the earth make up the historical Church,

and these saints are subject to Christ and are present before him. As the Church is subject

to Christ, he is the head of the Church. In Christ, you have the fullness of the Deity lives

in bodily form, and in Christ, you have been brought to fullness. He is the head over

every power and authority (Col 2:9-10). Christ is the Lord of the Church, and in this

world, the Church is a group of pilgrims witnessing to the world. God's divine purpose

calling believers from the world was for believers to form the body of Christ. Just as the

Father sent his Son, and the Son has sent these witnesses into the world. God is making

known his wisdom and manifesting his grace to the angelic host (Eph 3:10).

Christology

As Jesus was preparing his disciples for his departure, Thomas asked Jesus to tell

them where he was going. Jesus replied, I am the way, and the truth, and the life. No one

comes to the Father except through me (John 14:6). Scripture states the death of Jesus

Christ is a sacrifice for the world's sin, and the results of his death borne the divine

judgment of God against the sinner. In receiving God's salvation, believers recognize

Jesus Christ as their savior. In accepting Christ as the savior, the believer accepts the love

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[13] Erickson, *Christian Theology,* 957.

of God John 3:16; Rom 5:8; 1 John 3:16; 4:9). The death of Christ is the ramson paid for

the sinner, and in delivering the price of our ransom, Christ redeemed us.

> In Hebrews, God is the Father of Jesus and in this relationship utilizes suffering to perfect and exaltation to honor. In precisely the same ways, God is the Father of the congregation members themselves, disciplining them so that they might be perfect as he leads them to share his glorious presence. God's status as Jesus' Father reveals the very charter of God. He is powerful, intimately involved with his children, and generous. He is one who calls, one who listens, one who rewards, and one who disciplines. He allows suffering and labors for salvation. His abode is one of joy. He is capable of pain, anger, and compassion. God's standing as Jesus' Father makes his status as Father of humanity a reality.[14]

In the New Testament, three Greek words convey this idea: *agorazo,* meaning to

buy in the market; *exagorazo* means to buy out of the market not only for purchase but

removal from the sale (Gal 3:13; 4:5; Eph 5:16; Col 4:5) indicating that the redemption is

for all. *Lutroo,* to let loose or set free (Luke 24:21; Titus 2:14; 1 Pet 1:18). "The concept

of redemption includes the purchase, removal from the sale, and the complete freedom of

the ransomed individual through the death of Christ and the application of redemption of

the Holy Spirit."[15]

Saul, who later became Paul, lived in the form of Judaism that led to a legalistic

religion that did not recognize or understand God's mercy. He was not one of the

disciples, and he never knew Jesus in the flesh. Nonetheless, Paul interacted with the

disciples who followed Jesus and most likely question them about the life of Jesus. In

Galatians, he visited Jerusalem three years after his conversion, stayed with Peter for two

weeks, and talked with James, the brother of Jesus (Gal 1: 18-19). Paul found comfort

through the message and was transformed by the news that Jesus had been raised from

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[14] Thomas R. Schreiner, *Biblical Theology for Christian Proclamation: Commentary on Hebrews* (Nashville, TN: B&H Publishing Group, 2015), 441.

[15] Chafer and Walvoord, *Major Bible Themes*, 62.

the dead. Paul found the answer in the grace of God on Damascus Road, and he converted his world and altered world history by proclaiming his encounter with the risen Christ.

The Christian belief in the resurrection doctrine is that because Jesus has risen, God had broken the power of death, and they have divine salvation. In this salvation, believers will have faith that God will raise all humankind at the end of time. Paul affirms to the Corinthians, If Christ has not been raised, then our proclamation has been in vain, and your faith has been in vain (1 Cor 15:14). Paul declares that the good news and gospel were not exclusive to him; he implied that his predecessors preached the proclamation before his conversion. The belief that Christ had been raised was vital to Paul. He believed that if it were false, the Christian faith would be in vain. If Christ had not risen from the dead, the promise of salvation would be meaningless.

> One of the oldest extant Christian statements of faith, the so-called Apostles' Creed, written around 200 C.E., unambiguously declared that Jesus rose from the dead on the third day. 'Similarly, the fourth-century Nicene Creed states that Jesus rose significantly in fulfillment of the Scriptures.' Both creeds explicitly look forward to the general resurrection of the dead. Christians around the world, or those who are members of creedal churches, are at one with the apostles when they recite these words and reaffirm their resurrection faith weekly on Sunday. We know, then, that these creedal words, familiar from the New Testament and the classic Christian statement of faith, and belief in the resurrection they have inspired and authenticated, are of cardinal significance to Christian faith. Even more, resurrection is (or so many Christians have been taught to believe) not only central to Christian Faith but unique to it. It is an article of the Church's faith, the anchor of Christian hope.[16]

Jesus rising from the dead, permitted God to defeat death and conquered the principalities and powers in opposition to God. The eschatological battle was fought and

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[16] Kevin Madigan and Jon D. Levenson, *Resurrection: The Power of God for Christians and Jew*s (New Haven, CT: Yale University Press 2008), 3.

won by God, giving believers more hope after death, judgment, and the souls' final destiny. "Like contemporary Pharisees, Paul believed in the general resurrection, and, like them, he associated it with the final restoration and redemption of Israel. Along with the Pharisees, he believed that this would occur at the end of time."[17] Paul, the former Pharisee, recognized the tradition and, at one time, believed in the resurrection doctrine adopted from the Hebrew scriptures leaving Jesus Christ out. Yet, after Paul's conversion, he came to the understanding that the God of Israel had acted to redeem his people in Christ's death and resurrection, and Paul's new belief generated the beginning of a new age.

Jurgen Moltmann argued in his book *The Crucified God,* that "Christian faith stands and falls with the knowledge of the crucified Christ, that is the Knowledge of God in the crucified Christ."[18] Paul expresses to the Corinthians that we can only find God through the gospel, faith, Christ, and the cross (1Cor 1:21-23).

> We only know God through Jesus Christ. Apart from him, and without Scripture, without original sin, without the necessary Mediator was promised. Who came, it is impossible to prove absolutely that God exists, or to teach sound doctrine and sound morality. But through and in Jesus Christ, we can prove God's existence and teach both doctrine and morality. Jesus Christ, therefore, is the true God.[19]

Likewise, he maintains in Galatians 4:4, that when the fullness of time had come, God sent his Son, born of a woman, born under the law. Many scholars recognized this communication to mean that God sent forth his Son in the same way that he sent Moses and the prophets to Israel's people. The Christian doctrine of God centers on

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[17] Madigan and Levenson, *Resurrection: The Power of God for Christians and Jews*, 26.

[18] Jurgen Moltmann, *The Crucified God* (Minneapolis, MN: Fortress Press, 2015), 65.

[19] Blaise Pascal, *The Mind on Fire: An Anthology of The Writing of Blaise Pascal*, ed. James M. Houston (Portland, OR: Multnomah Press, 1989), 147.

understanding who Jesus is. A Jew, born around the first year of the Christian era, lived

and taught in what is now Israel and its surrounding territories, and died in about A.D. 30,

crucified by the inhabiting Roman army at the Jewish establishment's prompting.

Meanwhile, Christians viewed him as the Messiah, the new king who God had

promised for Israel, and they called him the Christ, meaning the anointed king. You can

find evidence of this testimonial in the New Testament. The disciples learned this in an

emotional setting at Caesarean Philippi. He asked the disciples, who do people say that

the Son of man is?

> But who do you say that I am? Simon Peter answered, 'You are the Messiah, the
> Son of the living God.' And Jesus answered him, 'Blessed are you, Simon, son of
> Jonah! For flesh and blood has not revealed this to you, but my Father in heaven.
> And I tell you, you are Peter, and on this rock, I will build my Church, and the
> gates of Hades will not prevail against it. I will give you the keys of the kingdom
> of heaven, and whatever you bind on earth will be bound in heaven, and whatever
> you loose on earth will be loosed in heaven' (Mt 16:15- 19).

Jesus' power incited the crowds to question his identity. Through the many acts

demonstrated by Jesus, he was more than a man because no ordinary man ever

commanded such authority. The question that filled the people's hearts was whether he

was a prophet, a priest, or a king. The Bible speaks of Jesus as a prophet, priest, and king,

who guided his saving work on humankind's behalf. In John 1:1-18, Christ is the

messenger of God as a prophet, speaking and teaching the Word of God, and Hebrews 4:

14-16 speaks of Jesus implementing the priest's office in his offering up himself as a

sacrifice and reconcile us to God. Lastly, in John 18:36, Jesus affirms to Pilate that he

was king, but his kingdom was not of this world, but a heavenly one. John Henry

Newman remarks about the functions of the Church in the preface he wrote in 1877 in re-

release of his Anglican work *The Prophetical Office of the Church,* tilted *The Via Media*

of the Anglican Church, "Just as Christ is Prophet, King and Priest, so the Church has a triple office: teaching (prophetic), ruling (regal), and worshipping (priestly), or as we might say, theological, governing and liturgical. These three functions correspond to three dimensions of Christianity."[20]

Pneumatology

In the Old Testament, the Greek noun *pneuma* derives from the verb *pnewo* and signifies the movement of air, such as wind, breeze, or breath. The word *pneuma* is metaphorical because the experiences it directly refers to are invisible but traceable in their effects. This *pneuma* imparts knowledge of supernatural events to the prophets and priests.

> In rabbinic theology, 'spirit of God' and 'spirit of prophecy' are used almost synonymously; if no prophets, then no Holy Spirit. This synonymity led to the formation of the rabbinic doctrine, stating that after the time of the last prophets, Haggai, Zechariah, and Malachi, the Spirit abandoned Israel, or that since the destruction of the First Temple, the Spirit left Israel and would be absent from the Second Temple. Historically, however, it is the period of the Maccabeans, which manifests a relative absence of prophecy (1 Macc. 4:46; 9:27), a situation also presumed by primitive Christianity (Acts 2:17- 21; John 7:39; Mark 1:8). Pneumatics, prophets, and an awareness of individual spirit endowment are documented for the intertestamental period. Not until the collapse of the Second Temple and the loss of this cultic center as the locus of God's presence, however, did the notion of a prophetess-spiritless ear become a possibility. The powerful stimulus for forming this dogma lies in establishing the canon, and Ezra was the last inspired prophet.[21]

John 3:8, Hebrews. 1:7, and 2 Thessalonians 2:8 also refer to the *pneuma* wind and breath like it was understood in the Old Testament. Yet, in the New Testament, we

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[20] Paul Avis, *Beyond the Reformation?: Authority, Primacy and Unity in the Conciliar Tradition* (New York, NY: T&T Clark, 2006), 9.

[21] Dietlinde M. Elliott, "Holy Spirit," in *The Anchor Bible Dictionary,* ed. David Noel Freedman (New York, NY: Doubleday Dell Publishing Group, Inc., 1992), 260 -280.

add to *pneuma hagion* holy Spirit, *pneuma hagiosynes* spirit of holiness, and *pneuma theou* spirit of God.

> In exilic and postexilic Jewish literature, some writings manifest expectation of the future outpouring of the Spirit. On the other hand, the New Testament writings generally regard the gift of the Spirit as a personal eschatological event.[22]

The study of the Holy Spirit is vital to the Church because the Holy Spirit is the person of the Trinity that currently works in the life of the believer. "Like religion as an aspect of human experience, mystical experience and it is correlate, mysticism, defy precise and lucid definition. Strong cases can be made – and have been made that all religious experience is basically the same, inclusive of mysticism."[23]

The Holy Spirit has appeared at Pentecost's time, in the book of Acts, the Epistles, and following church history. It is through the work of the Holy Spirit that the believer feels the presence of God. David Brown, in his book *The Divine Trinity*, argues, "In respect of 'Pentecost' if this is taken as veridical, one cannot avoid giving serious attention to other alleged experiences to divine indwelling."[24]

Many early scholars referred to the Spirit as guiding the authors of the Bible; they believed that it was the Spirit's moving force that produces the Bible, God's Word, and because of that, there are no errors in the Bible. By the late second century, there was a growing emphasis on the divinity of the Holy Spirit. Clement of Rome coordinated the three members of the oath "As God lives, and the Lord Jesus Christ lives, and the Holy

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[22] Elliott, *Holy Spirit*, 266.

[23] Alton B. Pollard, *Mysticism and Social Change: The Social Witness of Howard Thurman* (New York, NY: Peter Lang Publishing, Inc., 1992), 50.

[24] David Brown, *The Divine Trinity* (Eugene, OR: Wipf and Stock Publishers, 1985), xii.

Spirit lives."[25] Tertullian of Carthage called the Holy Spirit, God, expressing that they

both came from the same substance. Tertullian offered the formula "One substance and

three persons." [26] Likewise, he explains how Jesus was divine and human, yet one person

with two substances.

> Augustine came to the realization that the Holy Spirit proceeds from the Father
> and the Son acting as one. Given Augustine's starting point, it was a logical
> development. For him it was demanded by the unity of the divine operation. It had
> been adumbrated in Western thought before him, but he was the first to grasp it
> thus and to express it clearly.[27]

In the year 325, many bishops assembled in Nicea for their first universal council.

The Eastern bishops were in the great debate over the Tertullian statement "three-person

one substance." The Church began to explain the Trinitarian doctrine. Constantine

recommended adding the word *homoousios* to the document, which means of the same

importance.

> We believe in one God, the Father almighty maker of heaven and earth, of all
> things visible and invisible. And in one Lord Jesus Christ the only Son of God,
> begotten from the Father before all ages, God from God Light from Light, true
> God from true God, begotten, not made; of the same essence as the Father.
> Through him, all things were made. For us and our salvation, he came down from
> heaven, he became incarnate by the Holy Spirit and the Virgin Mary and was
> made human. He was crucified for us under Pontius Pilate; he suffered and was
> buried. On the third day, he rose again, according to the Scriptures. He ascended
> to heaven and is seated at the right hand of the Father. He will come again with
> glory to judge the living and the dead. His kingdom will never end. And we
> believe in the Holy Spirit, the Lord, the giver of life. He proceeds from the Father

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[25] Erickson, *Christian Theology*, 775.

[26] Justo L. Gonzalez, *The Story of Christianity* (Broadway, NY: Harper Collins Publishers, 2010), 92.

[27] David Coffey, *Grace: The Gift of the Holy Spirit* (Milwaukee, WI: Marquette University Press, 2011), 23.

and the Son and with the Father, and the Son is worshiped and glorified. He spoke through the prophets.[28]

This creed is a Christian faith statement accepted by the Roman Catholic, Eastern Orthodox, Anglican, and major Protestant Churches. This creed also clarifies that the Son or the Word was not less divine than the Father.

In Ephesians 4:7-16, Paul reveals that it was the grace of Christ that gifted him with the power to preach the gospel to the Gentiles. "Paul drew from the fundamental conviction that an endowment of the Spirit had taken place in him, and because of this, he was able to address the Gentiles."[29] It is with this same grace that believers will support the Church through the ministry gifted to them. Paul has identified the gifts that Christ bestowed upon the Church after his ascension to people's gifts. He gave some as apostles, prophets, evangelists, pastors, and teachers (4:11). These people are called to a particular role of ministry and given speaking gifts, but they are diverse in their speaking roles even though they are all ministers of God's Word. With Paul's background in Antiochian theology, he identifies the pneumatic Spirit leading him to his mission in Thessalonica and Corinth (1Thess 1:5-6; 1 Cor 2: 4-5), equates his ministry to the gentiles as a ransom made Holy by the Holy Spirit. In the New Testament the Holy Spirit is of God and of Christ.

> The Spirit of Christ lives and acts in the Church after Jesus' resurrection. The Spirit has become the medium of this presence and activity of Christ. This is the

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[28] The text above is that of the Nicene Creed which was originally written in Greek. Over the years, it has been updated in modern English. Christ Presbyterian Church, "The Nicene Creed," https://www.christpres.org/nicene-apostles-creed.

[29] Elliot, *Holy Spirit*, 275.

theology of Paul, who uses the exact expression 'Spirit of Christ' in Romans 8:9, and equivalent expressions in Philippians 1:19 and Galatians 4:6.[30]

Moreover, these leadership roles were established in the Church to equip believers for the work of ministry. According to Paul, this ministry work is not just for the apostles, prophets, evangelists, pastors, and teachers, but for all believers who have been equipped by the apostles, prophets, evangelists, pastors, and teachers. These believers are now to help in the ministry of building up Christ's body by keeping the unity of faith, becoming mature in Christ, and living in truth and love.

Furthermore, Paul expresses to the Church that these diverse gifts' goal is a ministry that will lead the Church to maturity in their relationship with Christ and with one another. These gifts encompass every member of the body, fulfilling his or her role of service in love. The growth and health of the body of Christ depend on the proper function of each part. Therefore, it is vital to the Church that each member discovers their role in the body of Christ.

Paul fosters the notion of the interconnectedness between the body of Christ and the Spirit. "Church and Spirit have come together on the analogy of body and soul, which are the two elements in a unitary whole, then they would seem to have become dependent upon each other,"[31] Unity is a fundamental problem among humanity yet, unity is necessary for the Christian faith. Paul emphasizes the dependence of each believer upon every believer. He stresses that many parts form one body, and these parts need one another to work.

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[30] David Coffey, *Did You Receive the Holy Spirit When You Believed?: Some Basic Questions for Pneumatology* (Milwaukee, WI: Marquette University Press, 2005), 75.

[31] John McIntye, *The Shape of Pneumatology: Studies in the Doctrine of the Holy Spirit* (London, UK: New York, NY: T&T Clark, Ltd, 2004), 212.

The gifts of the Spirit, by the grace of God, can only be made available to men and women within the body of Christ. In the New Testament, the Holy Spirit is the Spirit of God and is also the Spirit of Christ.

> The eschatological character of this revelation indirectly makes it clear as well that from eternity God is the God and Father of Jesus Christ and therefore that as Son of God Jesus belongs to the eternal being of God. It is in this same Spirit that Christ lives and acts in the Church after his resurrection.[32]

In contrast to the Holy Spirit's work in salvation, the Holy Spirit's filling is also associated with the service's Christian practice. On the day of Pentecost, the work of the Spirit was God filling in individuals for some particular position. "The filling of the Spirit may be defined as a spiritual state where the Holy Spirit is filling all that He can to do in the heart and life of the individual believer. It is not a matter of acquiring more of the Spirit, but rather of the Spirit of God acquiring more of the individual."[33] The state of being filled with the Holy Spirit is compared with spiritual maturity. Paul speaks of this maturity

> The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors, and teachers, to equip the saints for the work of ministry, for building up the body of Chris, until all of us come to the unity of faith and the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. But speaking the truth in love, we must grow up every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love (Eph 4:11-16).

Paul's letter to the Ephesians has a trinitarian structure. The work of the Father who has predestined everything (1:3-11); the work of the Son in whom the fullness of

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[32] Walter Kasper, *The God of Jesus Christ* (London, UK: New York, NY: T&T Clark, International, 2012), 244.

[33] Chafer and Walvoord, *Major Bible Themes*, 115.

time has come (1:5-12); and the work of the Holy Spirit who seals and pledge our eschatological salvation (1:13). In Ephesians 4: 4-6, the unity of the Church is based on the Trinity. There is but one body, one Spirit, one Lord, one faith, one baptism, one God, and one Father. The Church is a people brought into unity from the unity of the Father, the Son, and the Holy Spirit. The Church is a charismatic community that is the body of Christ and functions due to their gifts or charisma.

Conversely, the Church's divine commission is given to individual believers rather than to a corporate body. Christ being the head of the Church, empowers him to guide each believer in the path of the Lord's will. He has personal gifts and a plan for the believer's life, and this is fulfilling God's general purpose for the Church in the present age as prophesied in the Scriptures. All members of the body of Christ have been gifted, not for personal satisfaction, but for improving the body as a whole. While there is a diversity of gifts, there is to be no division within the body. Some of these gifts are more conspicuous than others, but they are not more important. No one member has all the gifts, and each member needs the other, and the others need each. "Spiritual gift or charisma is, neither a capacity by itself, nor a ministry or office by itself, but rather a capacity that qualifies a person for a ministry."[34]

In Charles Octavius Boothe's book, *Plain Theology for Plain People*, Boothe argues that the church house, the temple of God, aims to build up.

> Everyone one of us has received some gift to fit him/her for a helper in building up. Some by action, instruction, exhortation, comfort, promoting Christian wisdom for others, and helping them live a correspondent life. The use of these gifts is taking part in the erection of that building [that is, the Church, or temple of

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[34] John Stott, *Baptism and Fullness: The Work of the Holy Spirit Today* (Downers Grove, IL: IVP Books, 2013), 80.

God, in which the Holy Spirit dwells]; and hence are said to edify, to promote growth in Christian wisdom, affection, grace, virtue, holiness, blessedness.[35]

According to the Lord's Great Commission, Boothe declares that the believer uses the power of their gift to teach and make disciples of all nations.

Moreover, the apostle Peter expresses his thoughts on spiritual gifts with a modern-day tone.

> The end of all things is near; therefore, be serious and discipline yourself for the sake of your prayers. Above all, maintain constant love for one another, for love covers a multitude of sins. Be hospitable to one another without complaining. Like good stewards of the manifold grace of God, serve one another with whatever gift each of you has received. Whoever speaks must do so as one speaking the very words of God; whoever serves must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ. To him belongs the glory and the power forever and ever. Amen (1 Peter 4: 7-11).

Peter reminds believers to serve [*diakonountes*] one another with whatever gift [*charisma*] he/she has obtained. Paul speaks in the same manner as Peter. He voices to the Corinthian that he wishes they could live the single life as he did; nonetheless, each has a particular gift [*charisma*] from God, with each one having a different gift. He further states that having gifts that differ is according to believers' grace by God, who activates the spiritual gifts. Moreover, these spiritual gifts are for equipping believers for the ministry can be imparted to believers by the laying on of hands. Paul writes to Timothy, informing him not to overlook the gift given to him through prophecy with the elders' laying on hands (1Tim 4:14). Later in (2 Tim. 1:6), Paul reminds Timothy to stir up the gift of God which was in him through the laying on of hands.

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[35] Charles Octavius Booth, *Plain Theology for Plain People* (Bellingham, WA: Lexham Press, 2017), 81.

More importantly, the Church reflects the relations of the Father, the Son, and the Holy Spirit. Catherine Mowry LaCugn, in her book *God for Us: The Trinity & Christian Life,* expresses that "The truth about both God and ourselves is that we were meant to exist as persons in communion in a common household, living as persons from and for others, not persons in isolation or withdrawal or self-centeredness."[36] Paul knew how important it was for the Church to gather; this originated the meaning of building up the body of Christ.

> The noun *oikodomed,* or the verb *oikodomeo*, which means to build up, but translated as edification. Edification took place mainly as Christians ministered to one another. In English, we call such gatherings worship, but Paul avoids using any of the Old Testament's cultic terminology when speaking of Christian worship is altogether different from temple worship.[37]

Paul knew that having order in communal life, unity in diversity and a growing understanding of what it meant to be a Christian would further the gospel's work. Institutionalization endorsed the merging of the beliefs and social structures of the early Christians.

> The term *oikonomia* is used by Paul for stewardship of the gospel in both the local come structure (1Pt. 4:10) and go structure (1Cor 4:2, 9:17; Eph. 3:2,9). The term *oikonomia* is used for a local and global missionary structure, in the local for the role of the pastor in local missions (1 Tim. 1-5) and the elders in local missions (Tit. 1:7) and is directed outwards towards the world (1Cor. 4:2, 9:17; Eph 3:2,9). The term *oikonomia* is also used by believers and their gifts (1 Pt. 4: 10-11), which means they are stewards of the rich grace of God and to be involved in the missional Church, which directed both inwards and outwards. The phrase,

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[36] Catherine Mowry LaCugna, *God for Us: The Trinity and Christian Life* (San Francisco, CA: Harper Collins, 1991), 383.

[37] Kevin Giles, *What on Earth is the Church?: An Exploration in New Testament Theology* (Engene, OR: Wipf and Stock Publishers, 1995), 123.

whoever speaks, is to do so as speaking the utterances of God (1Pt. 4:11) indicates that a verbal element is implied but distinct from preaching.[38]

Christian Anthropology

In discovering the essence of humankind in the universe and understanding humans as the highest order of creation, humans need to appreciate their origin and the origin of all existing things that God created. Scripture teaches that humankind is the image of God, *imago Dei.* Therefore, to be made in the image of God – in Hebrew *selm,* which refers to the presence of God – means God's presence is in us. We are made according to his likeness, *demut*; we have an internal relationship with God.

> The creation stories, therefore, are not talking about an almost magical act by which God makes something from nothing, like pulling a rabbit out of a hat or bouquet of flowers from thin air. Instead, they focus on the divine power that forms, orders, and sustains life. Because of the power of God's Word and because creation is the expression of God's desire and purpose, we can approach the world with confidence and hope despite the darkness and chaos which seem to threaten life.[39]

Then God said, "Let us make humankind in Our Image, according to Our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth. So, God created humankind in his image, in the image of God, he created them; male and female, he made them" (Gen 1:26-27, NRSV).

> God created the testimony of Scripture, a man in his present human form as the conclusion and consummation of all creation. Of man, it is said that he was made in the image and likeness of God and that God breathed into him the breath of life. These distinctions classify man above all forms of life which are upon the

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[38] Timothy A. Van Aarde, "The missional church structure and the priesthood of all believers (Ephesians 4:7-16) in the light of inward and outward function of the church," *Verbum et Ecclesia* 38 (1) (May 2017): 1-9, https://doi.org/10.4102/ve.v38i1.1709.

[39] John R. Sachs, *The Christian Vision of Humanity: Basic Christian Anthropology* (Collegeville, MN: A Michael Glazier Book of the Liturgical Press, 1991), 13.

earth and indicate that man is a moral creature with intellect, capacity for feeling, and a will.[40]

Subsequently, in contrast to animals, man and woman were made in the image and likeness of God. Larry D. Hart argues in his book, *Truth Aflame: Theology for the Church in Renewal*, that the Scripture begins with God's creating humankind in his image and giving us dominion over the earth. Hart further states that "We are only creatures to be sure, but we stand apart from the rest of creation by the unique relationship we have with God. We were made to know God, love God, glorify God, and serve God."[41]

Moreover, if humankind is created in the image of God, then humanity is Godlike, which identifies our true purpose. In his book, *Introducing Christian Doctrine,* Millard Erickson expresses*,* "The image itself is that set of qualities of God which, reflected in humans, make relationships and exercise of dominion possible."[42] Through Jesus Christ, we received the revelation. "Christian faith is a recognition that God's Word, Jesus Christ, speaks to our ultimate questions about meaning and life, particularly as we are threatened by the realities of evil, suffering, and death."[43] We are made for God, and we were made for one another. We were made to love and be loved. We were made to care for the earth in which we were placed. In his book, *The Christian Vision of Humanity: Basic Christian Anthropology,* John Sacks emphasized that everything God made was

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[40] Lewis Sperry Chafer, *Major Bible Themes,* rev. John F. Walvoord (Grand Rapid, MI: Zondervan Publishing House, 1974), 167.

[41] Larry D. Hart, *Truth Aflame: Theology for the Church in Renewal* (Grand Rapids, MN: Zondervan Publishing House, 2005), 223.

[42] Millard Erickson, *Introducing Christian Doctrine*, ed. L. Arnold Hustad (Grand Rapid, MN: Baker House, 1992), 168.

[43] Sacks, *The Christian Vision of Humanity: Basic Christian Anthropology*, 11.

good. "For the biblical faith, on the contrary, the world is a good place in which to be. It is precisely where God places us, and it is where God wishes to be in relationship with us. God does not want to save us from the world. On the contrary, God desires to save the world, and us humans who are a unique part of it, from sin which threatens to destroy it and for which we are responsible."[44] Although humankind was made in the image of God, in contrast to God, who cannot sin, man is a mortal creature that possesses a personality and can make ethical decisions which can lead to sin.

> If we investigate the Bible's depiction of humanity, we find that people today are actually in an abnormal condition. The real human is not what we now find in human society. The real human is the being that came from the hands of God, unspoiled by sin and the fall. In a very real sense, the only true human beings were Adam and Eve before the fall and Jesus. All the others are twisted, distorted, corrupted samples of humanity. Therefore, it is necessary to look at humans in their original state and Christ to assess what it means to be human.[45]

In his book, *The Word of Truth,* Dale Moody asserts that it is because of the sinfulness and fallenness of humankind that we are less than fully human. He further states that this does not mean that the divine image has been lost. He argues that we often say when someone sins, they are only human. He replies we should say, "They are less than human; sin distorts our humanity and Godlikeness."[46]

> Man's dominion under God could hardly be stated with greater clarity. This applies to Everyman, not just the First Man. More than the creatures and less than the Creator: that is man's glory and honor. Man is less than the angels and more than the apes to mix ancient and modern ideas.[47]

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[44] Sacks, *The Christian Vision of Humanity*, 15.

[45] Erickson, *Introducing Christian Doctrine*, 162.

[46] Dale Moody, *The World of Truth* (Grand Rapids, MI: Eerdmans, 1981), 226.

[47] Moody, *The Word of Truth,* 228.

Thus, we are not angels, nor are we animals. We are made in the image of God; therefore, we are Godlike creatures. Having been made in the image of God has given humankind some privileges and responsibilities. For example, we have stewardship over the earth. The earth is the Lord's and all that is in it, the world, and those who live in it (Ps 24:1, paraphrase).

Moreover, we are twice God's through both creation and redemption. Furthermore, as John Stek has documented, both ancient and patriarchal histories are permeated with the metaphor of divine kingship, as are the Scriptures. "As human beings created in God's image, we are his royal stewards on this planet. We symbolize his ownership of the creation. We are extensions of divine rulership of planet earth. Creation theology is Kingdom theology."[48] Therefore, humans are responsible to the Creator for the world's welfare. Sachs declares that to be made in the image of God and share in God's dominion also means that we receive God's power to help us care for the world.[49]

Conclusion

Leadership

To put it briefly, Paul was in control of Christianity's movement from the world of Judaism to the Greco- Roman world. He worked out tactics to evangelize in the cities he visited and encourage the converts' leadership and life. Paul developed the converts'

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[48] John H. Stek, "What says the Scripture?" in *Portraits of Creation: Biblical and Scientific Perspectives on the World's Formation,* ed. Howard J. Van Till, Robert E. Snow, John H. Stek, and Davis A. Young (Grand Rapids, MI: Eerdmans, 1990), 232-58.

[49] Sachs, *The Christian Vision of Humanity,* 17.

homes so that believers would meet and build one another up in the faith. He established

the direction of those accountable for each group, and he continued to give supervision

by sending letters. Paul was fostering institutionalization. He was organizing the merging

of the beliefs and social structures of the early Christians.

Kevin Giles argues that the word *ekklesia* in 1 Timothy 3:1-1 means the Christian

community that meets in homes. In recounting his past life as a persecutor, Paul speaks of

his attacks on the Church of God (Gal 1:13; 1 Cor 15:9; Phil 3:5). "Paul himself calls

those whom he persecuted the Church of God. He starts with the belief that those before

him in Christ were righty called the ekklesia/church."[50] Pass information tells that early

Christians met in houses. The Pastorals provide instructions to the appointed leaders of

these home churches. He gives a clear example of how the bishops are to carry

themselves. They are to be faithful and able to teach sound doctrine (2 Tim. 2:2). "The

bishops/elders are instruments for protecting the Church in Paul's absence. They teach the

apostolic faith by both word and example."[51] The deacons are also to live a faithful life.

However, they are to serve the community.

> When the disciples were increasing in number during those days, the Hellenists
> complained against the Hebrews because widows were neglected in food's daily
> distribution. And the twelve called together the whole community of the disciples
> and said, 'It is not right that we should neglect the word of God to wait on tables.
> Therefore, friends, select from among yourselves seven men of good standing,
> full of the Spirit and of wisdom, whom we may appoint to this task' (Acts 6:1-3).

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[50] Giles, *What on Earth is the Church?: An Exploration in New Testament Theology, 113.*

[51] Thompson, *The Church According to Paul*, 219.

"Hence, there was poor service – some strangers being missed, followed by complaining from those who had been neglected. Out of the state of things came the necessity for the deacon's office."[52]

On several occasions, Paul reinforces Christian leadership by describing himself as a servant and addressing his letters to those he sees as family. He takes on the parental role in his letters. Paul becomes a mother (Gal. 4:19), "My little children, for whom I am again in childbirth pain until Christ is in you;" a concerned father in 1 Cor. 4:14 "I am not writing this to make you ashamed, but to admonish you as my beloved children." He takes on the responsibility of the spiritual development of those Christ has gifted him.

Near the end of the eighteenth century, a Second Great Awaking began in New England. The first phase of this awakening leads to several societies whose purpose was to make the gospel known.

> Adoniram Judson, one of the first missionaries sent by the American Board, became a Baptist. Many Baptist in the United States set aside some of their extreme congregationalism to organize a General Convention, the purpose of which was to support Baptist missionaries throughout the world.[53]

In 1892, the U.S. Supreme Court approved segregation; the Jim Crow laws forced separation along racial lines. This omitted blacks from public places, from the right to vote, and from a decent education. Conversely, in the south, the Southern white churches continue their racist teaching, and blacks who attended the white churches were inspired to leave. Blacks Baptists formed their congregations, which later joined the National Baptist Convention as Missionary Baptist Churches.

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[52] Boothe, *Plain Theology for Plain People*, 118.

[53] Justo L. Gonzalez, *The Story of Christianity: The Reformation to the Present Day, Vol.2* (New York, NY: HarperCollins, 2010), 326.

In the article, *The missional church structure and the priesthood of all believers (Ephesians 4: 7-16), in light of the inward and outward function of the Church,* Timothy A. Van Aarde expresses that the Church has lost its position and call to society. He believes that "The church must again become a community in which all members equally encourage each other to discover and develop their gifts and ministries in the countless areas of human existence where transformation and renewal are needed."[54] Missional is to make sure that our churches appear in our neighborhoods and the world, sharing the gospel and meeting human needs. "The missional calling is for every believer to participate in the fulfillment of God's plan for the church and the cosmo."[55]

My current context is a missional church. With an in-depth training module designed to guide leaders by understanding the biblical theology of ecclesiology, Christology, pneumatology, and Christian anthropology, the leadership will be better able to transform the Church. Subsequently, I seek to transform the leadership into servant leaders who will equip the saints for ministry work. Too often, churches throw new leaders into positions and hope they can get the job done. My Doctor of Ministry Project will focus on training and coaching the church leaders through a leadership development program. I will be using Ephesians 4:7-16 as a reminder of God's gifts to every believer so that each one might contribute to the Church's building up.

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[54] Van Aarde, "The missional church structure and the priesthood of all believers," 1-9.

[55] Van Aarde, "The missional church structure and the priesthood of all believers," 3.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

The rationale for this paper is to provide a paradigm that will equip leaders for the work of the ministry by offering academic courses around leadership that will lead to a better world. In this context, the problem is that leaders lack the necessary training they need to lead successfully. Leaders are often placed into a position that they know very little about and not offered any training to prepare them for the work ahead of them. Lack of training is a problem within this context; no education requirements are set for leaders in the Baptist church because each church governs itself. Therefore, this promotes untrained leaders leading without a sense of direction. Steven Eason says it best in his book, *Making Disciple, Making Leaders: A Manual for Developing Church Officers.* "If a church is only as strong as its leadership, then we need to spend more time and effort in strengthening the leadership of our church. Leadership development begins with training."[1]

This foundational unit seeks to use education as an interdisciplinary field. People in leadership positions should have relevant knowledge in the areas they lead. Before going any further, let's look at Bill Easum's definition of the terms leadership and leaders.

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[1] Steven P. Eason, *Making Disciples, Making Leaders: A Manual for Developing Church Officers* (Louisville, KY: Geneva Press 2004), 3.

"Leadership is the art of helping others achieve their potential. Leaders do not coerce someone to do their will; instead, they invite them to join them on the journey of turning a vision into reality."[2] Education enhances one's thinking and how others are supported. Character and behavior are also applicable to how we interact with others. Moreover, education equips us with the information we need to master our outcome by acquiring knowledge and information. It also helps measure our results to ensure we are doing the work we set out to do.

The emphasis here will be on leadership development to provide leaders with skills and attributes to transform them into transformation leaders. Richard Hamm argues in his book, *Recreating the Church: Leadership for the Postmodern Age,*

> Even despite the formal language of transformation that may be employed in services of installation, my experience suggests that the system neither expects nor really wants the minister to transform anything. The minister is expected to engage in technical change only: change that fixes day to day problems in the system as it is. The system does not want the minister to engage in adaptive change: change that adjusts the design or function of the system so that the system is itself changed.[3]

This work will seek to view different leadership styles by searching for various formats to implement in the upcoming project. This theoretical framework will explore multiple leadership development programs to help leaders understand authentic visionary leadership that can transform the church.

This type of leadership framework has been successful in education for years and has been used to train leaders to improve learning services in communities worldwide. In

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[2] Bill Easum and Scott Musselman, *Execute Your Vision: The Practical Art of Ministry Leadership* (Nashville, TN: Abingdon Press, 2016), 6.

[3] Richard L. Hamm, *Recreating the Church: Leadership for the Postmodern Age* (St. Louis, MO: Chalice Press 2007), 4.

the book *Good to Great,* Jim Collins claims, "The good-to-great leaders never wanted to become larger-than-life heroes. They never aspired to be put on a pedestal or become unreachable icons. They were seemingly people quietly producing extraordinary results."[4] One such model is the Social Change Model (SCM). This model focuses on a purposeful collaborative, values-based process that results in positive social change. It was created for college students who wanted to lead in a more socially responsible way and learn to work effectively with others to create social change. While leadership is a practice that takes place among people working together to create change, each person in the SCM has a responsibility to engage in collaborative work.[5] As communities continue to face social injustices in this context, the leadership must address these issues when they arrive.

The second model focuses on a "shared leadership" model that has been used in most businesses and later moved into the field of education. This concept came from sports coaches to empower the players on their team. The best coaches shared their leadership, and it strengthens the team. Shared leadership distributes leadership responsibility within the group or organization, and they lead together. Paul reminds us that it is the leader's job to equip the members for ministry work (Eph 4).

Lastly, this section will look at the "Art of Leadership," which speaks to one's integrity, a mentor-mentee relationship with the new leaders, and community building. If we can produce influential leaders, this will help shape our Christian lives, our

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[4] Jim Collins, *Good to Great: Why Some Companies Make the Leap and Others Don't* (New York, NY: Harper Collins Publishers 2001), 28.

[5] Kristan C. Skendall, Daniel T. Ostick, Susan R. Komives, and Wendy Wagner, *The Social Change Model: Facilitating Leadership Development* (San Francisco, CA: John Wiley & Sons, Incorporated, 2017), 6.

communities, and we will witness faithfully, and the church's ministries will then be

aligned to Christ's ministry and shared by believers in Christ.

The Social Change Model of Leadership Development

Leadership development programs have changed over the years. There are

countless definitions of leadership, and many programs are put in place to enhance

leaders today.

> The postindustrial paradigm (Rost,1991) that emerged in the 1980s influenced
> current approaches to Leadership, notably the Relational Leadership Model
> (Komives, Lucas, & McMahon, 2013) and the Social Change Model (SCM) of
> Leadership development (Higher Education Research Institute [HERI], 1996).
> Astin and Leland's (1991) hallmark study of women involved in social change
> movements set the Social Change Model's groundwork. Shortly after *Women of
> Influence, Women of Vision* (Astin & Leland, 1991 was published, an Eisenhower
> grant was made available to college and university researchers interested in
> leadership development. Alexander and Helen Astin served as the co-principal
> investigators for a grant to understand student leadership and social change. They
> brought together the top scholars on Leadership with student affairs professionals
> engaged in student leadership work.[6]

The SCM's creators develop a leadership process that began with personal commitment

and self-understanding that transformed through working collaboratively with others and

serving a more substantial societal need or purpose. This model is all about positive

social change. "Social change often includes acts to improve the human condition or care

for the environment. It revealed the more purposeful ways people work together because

they value socially responsible Leadership."[7]

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[6] Skendall, Ostick, Komives, and Wagner, *The Social Change Model*, 6.

[7] Susan R. Komives and Wendy Wagner, *Leadership for a Better World: Understanding the Social Change Model of Leadership Development* (San Francisco, CA: John Wiley & Sons, Incorporated, 2016), 2.

This model will permit leaders to move from individual values to group values to societal values and conclude with an examination of how these values work together to accomplish change. SCM's fundamental expectation is to create leaders to be socially responsible and impact growth on others' behalf. It encourages collaboration among one another and understands that leadership is a process and not a position, and it ensures that leadership is inclusive and accessible to all people. This model has a deep commitment to collaboration, and this clear definition of leadership will help guide Mt. Nebo Missionary Baptist Church's leadership to understand their position as leaders in the church. They will also understand the value of working together to carry out the mission of the universal church. Brene Brown argues in her book, *Dare to Lead: Brave Work. Tough Conversation. Whole Heart,* self-awareness, and self-love matter because when we know who we are, we will understand how we lead. "The true underlying obstacle to brave leadership is how we respond to our fear. The real barrier to bold leadership is our armor, the thoughts, emotions, and behaviors that we use to protect ourselves when we are not willing and able to rumble with vulnerability."[8]

The original SCM group referred to themselves as an ensemble. They were a group of educators who had taught leadership for years, and some of them were also musicians which added this insight to the group.

> Classical musicians interpret manuscripts written by composers to bring ideas, images, and emotions to life through their combined artistry. Jazz musicians improvise individually and collectively but always to give voice to each other. Whether skilled as classical, jazz, or popular artists, musicians know that any group will only be effective in performance if each seeks perfection on the

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[8] Brene Brown, *Dare to Lead: Brave Work. Tough Conversations. Whole Heart* (New York, NY: Random House, 2018), 12.

instrument while also embracing other musicians and their contribution to the ensemble.[9]

The authors of the "Social Change Model" wrote:

> A leader is not necessarily a person who holds some formal leadership position or is perceived as a leader. Instead, we regard a leader as one who can effect positive change for the betterment of others, the community, and society. All people, in other words, are potential leaders. Moreover, the process of leadership cannot be described simply in terms of an individual's behavior; instead, leadership involves a collaborative relationship that leads to collective action grounded in the shared values of people who work together to effect positive change.[10]

The SCM leadership is value base, and community involvement is at the heart of this model because service is a powerful vehicle in how one leads. This model is just one leadership model that will help develop leaders to move the church into a ministry that will impact the community. This project will equip the leaders of Mount Nebo Missionary Baptist Church with behavior, knowledge, and skills to meet the needs and expectations of those they will serve inside and outside the church. Formal training through workshops and seminars will address the leaders in this ministry context.

> *Servant Leadership* by Robert K Greenleaf (1977) played a central role in bridging industrial – era paradigms of leadership to what we now see as postindustrial views. By advocating that leaders should be servants first rather than expecting to be served or followed, Greenleaf contributed to shifting from focusing on leading to the vision, purpose, and values on which Leadership was based. The view that Leadership should be based on values and ethics blossomed in James MacGregor Burns (1978) seminal book, *Leadership,* which is recognized by many as pivotal in the perceptual shift from leadership as vested in an individual to leadership as a process. As Burns proposed, understanding leadership called for transforming relationships among followers and leaders to achieve a more significant purpose and develop followers into leaders themselves. He emphasized that the process of leadership (modal values or ways of working
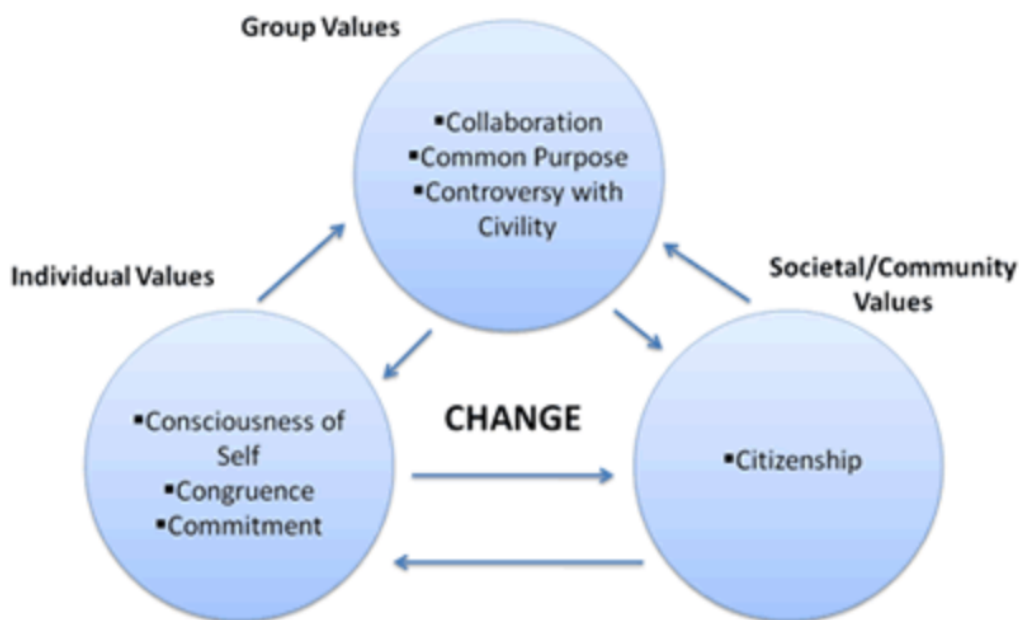
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[9] Komives, Wagner, and NCLP, *Leadership for a Better World,* 7.

[10] Higher Education Research Institute, *A Social Change Model of Leadership Development,"* *Version III* (Los Angeles, CA: HERI, 1996), 16.

together) was as crucial as the administration's purposes and outcomes (end values).[11]

Social Change Leadership and socially responsible leadership are crucial in our world today as we face challenges with our environment, social injustice, economic inequality, and cultural and religious conflict. The model below represents the seven C values displayed in three groups. (1) The individual values of Consciousness of Self, Congruence, and Community. (2) The group values of Collaboration, Common Purpose and Controversy with Civility, and (3) the society/community value of Citizenship.[12]

The Model

What follows is an outline of the seven C's of change listed in the SCM by describing each of them and sharing activities on building these C's in leadership training.

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[11] Komives, Wagner, and NCLP, *Leadership for a Better World, 7.*

[12] This source is adapted from a social model of leadership development (3rd ed., 20) by Higher Education Research Institute [HERI] Copyright 1996, National Clearinghouse for Leadership Programs. Reprinted with permission of the National Clearinghouse for Leadership Programs.

Consciousness of Self

Self's consciousness is one of the values of the Social Change Model (SCM) of Leadership Development. To lead, one must have an understanding of how to communicate and engage in relationships with others. Still, one must first understand his/her values and make room to improve and strengthen themselves in those areas. Warren Bennis declares, "Nothing is truly yours until you understand it – not even yourself. Our feelings are raw, unadulterated truths, but until we understand why we are happy or angry or anxious, the truth is useless to us."[13] Some vital concepts related to Consciousness of Self are self-efficacy, identifying core values, social perspective taken, empathy, mindfulness, and social identity exploration.

> Self-efficacy is the ability to achieve a task and face challenges that may appear. Identifying core values, discovering what is essential, and what you are willing and not willing to do to reach a goal. Secondly, Social perspective-taking is opening yourself up to consider someone else point of view. Through empathy, appreciation for disagreeing and learning from other life experiences, and being mindful allows one to be aware and not react out of emotions. Lastly, social identity exploration comprises gender, race, sexual orientation, socioeconomic background, and religion.[14]

Stephen Hacker and Tammy Roberts describes consciousness as "Having an awareness of one's environment and one's own existence, emotions, sensations, and thoughts and it is a prerequisite to becoming a transformation leader within any organization."[15]

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[13] Warren Bennis, *On Becoming a Leader: The Leadership Classic* (New York, NY: Basic Books 2009), 57.

[14] Skendall, Ostick, Komives, and Wagner, *The Social Change Model*, 64.

[15] Stephen Hacker and Tammy Roberts, *Transformational Leadership: Creating Organizations of Meaning* (Milwaukee, WI: ASQ Quality Press 2004), 97.

Learning Activities

Identifying your core values, identifying their strengths, and understanding what

others perceive to be their strengths are important. One should be able to determine that

leaders see things differently based on their personal experiences and leadership identities

and understand others' perspectives; leadership explores various social identities and

understands how social identities affect an individual's thoughts on leadership.

Congruence

Congruence is another value of the Social Change Model of Leadership, and it is

closely associated with the Consciousness of Self. Being congruent is understanding

one's self. Yet, congruence goes a little further; it aligns our inner beliefs and values with

our external actions and behavior. The SCM refers to this as in how our inner values

match our outer values. Abigail Johnson says,

> A relationship of authenticity is one in which a person demonstrates congruence between what one believes and how one behaves. No one is perfect, and we do not always live up to the high ideas we profess, yet people with authenticity demonstrate integration of their faith and values with the way they live.[16]

Sean Gehrke argues for meaning and value in his scholarly work which encompasses

Leadership. He writes,

> Research on the Congruence value highlights the connection to spirituality. Gehrke (2008) found that 'the desire to form a meaningful philosophy of life, inherent in a spiritual quest, related to the values of Congruence' (p356). The relationship between spirituality and Congruence is distinct because of their interconnectedness. As Gehrke suggests, spirituality focuses on finding how to make meaning in your life and what value. This directly connects to Congruence

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[16] Abigail Johnson, *Shaping Spiritual Leaders: Supervision and Formation in Congregations* (Herndon, VA: The Alban Institute 2007), 18.

and how it focuses on your decisions relating to what you value. Spirituality and Congruence are uniquely intertwined.[17]

Learning Activities

"Learning activities" identify the values that are most important to you and understand how they can influence their leadership. These values can affect your decision – making. Congruence and values appear in everyday life, and it is easy to have personal values that are not live out all the time.

Commitment

Without honoring the commitment in the SCM, you cannot obtain the consciousness of self or congruence. Commitment is portrayed as passion performed through action. This passion comes from a place deep within; it is not about a person's talent but their willingness to help others.

> Dweck's (2006) research explores the role of a fixed mindset (a belief that certain traits, such as intelligence, are natural abilities and cannot change) and the role of a growth mindset (an idea that individuals can grow, change, and continually improve). A growth mindset works well with all aspects of the SCM, especially commitment as an individual's level value. If one commits to a value, organization, or belief, they can grow and learn to be better. Although commitment comes from within, external factors have influence. Organizations and groups can create and support an environment that resonates with an individual's passions (Astin, 1996).[18]

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[17] Sean J. Gehrke, "Leadership through Meaning – Making: An Empirical Exploration of Spirituality and Leadership in College Students," *Journal of College Students Development* 52, (2008): 201-216.

[18] Helen S. Astin, *"*Leadership for Social Change," Wiley Online Library, 1 (3), (1996): 4-10, https://doi.org/10.1002/abc.6190010302.

Learning Activities

      "Learning Activities" acknowledge how experiences have shaped their journey toward social change and how their peers' experiences are similar and different from their own experiences. It articulates their passions and how they relate to social change and identify strategies for executing their passion and goals to use coping techniques and build resilience.

Collaboration

      Earlier in this doctoral thesis, it was shared how the "ensemble" emphasizes the significance of relationships, shared responsibility, authority, accountability, multiple perspectives, and the whole group's talents. Collaboration is more than just coming together; it's about people and how they relate and learn from one another. Collaboration is not about winning or losing but a process where building consensus among the group develops.

> Successful Collaboration is achieved through building trust, broad-based involvement and group diversity, group purpose and goals, and process. Building trust opens the path to communication but can take time and commitment. It requires group members to put aside preset agendas to explore, share ownership for the process, celebrate successes, and create powerful, compelling experiences.[19]

Learning Activities

      "Learning Activities" strengthen the understanding of the differences between collaboration and competition. It cultivates a strong ability to work within a group and

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[19] Skendall, Ostick, Komives, and Wagner, *The Social Change Model*, 127.

experiences synergy within a group; it exercises innovative approaches to working

collaboratively and thinks outside of the box mindset.

Common Purpose

Common Purpose allows the team to analyze what is working in the group and

share values and vision to discover their goal. Then the team collaboratively creates the

vision and sets the plans for the outcome of the project. The most crucial point here is

buy-in from the members of the group.

> The transmission of the group's core values to present and future members is
> essential to the leadership process and can engender continued enthusiasm when
> activities are intrinsically rewarding and appropriate to participants' level; when
> participants can contribute, and when there are positive external benefits for
> engagement. It is also important to note that although the common purpose is
> central in helping groups function, it does not exist alone and intertwined with
> other C values within the Social Change Model.[20]

Learning Activities

Learning activities are rooted in practicing active listening skills and

understanding the connection between active listening, communication, and common

purpose. It explores individual conceptualizations of the group creatively and considers

how consensus may help or hinder a group from finding a common goal. It seeks to

evaluate the impact on people of changing or adapting their vision/ purpose.

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[20] Skendall, Ostick, Komoves, and Wagner, *The Social Change Model: Facilitating Leadership Development*, 128.

Controversy with Civility

Controversy with civility engages the participants to be open in discussions concerning other participants. Controversy with civility means more than just being polite but also challenging different opinions through open dialogue. This type of collaboration works with trust, respect, and opening the participants to share learning. Thomas Hoerr shares in his book, *The Art of School Leadership,* "Listening to one another is integral to respecting one another. Everyone must be given that time and the opportunity to be heard."[21]

> Boyd (2006) challenges the narrow definition of civility – its 'functional role in maintaining the peace and order of society' – to position civility as 'a moral obligation borne out of an appreciation of human equality' (p.875) that helps us engage with the 'plurality of different belief, cultures, and identities' in society (p 872). The definition linked civility with a morality grounded in shared human experience and situated squarely within a social justice framework. Thus, to truly understand controversy with civility means to create a sustained culture and commitment within a group that fosters an inclusive environment and affirms the value and dignity of each participant.[22]

Learning Activities

Identifying and describing how the media influences socialized thinking and engage conflict is the heart of "learning activities." It considers the idea that deep histories inform the way individuals interact in groups. It evaluates their assumptions, perspectives, and worldview while increasing their awareness of others, and learn strategies for effectively approaching others with civility and openness. It practices engaging critically with ideas rather than people.

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[21] Thomas R. Hoerr, *The Art of School Leadership* (Alexandria, VA: Association for Supervision and Curriculum Development, 2005), 113.

[22] Skendall, Ostick, Komives, and Wagner, *The Social Change Model,* 143

Citizenship

In a diverse world, it is essential to understanding how SCM defines citizenship. They view citizenship as more than membership in a local community, but they view citizenship as a mindset and how one interacts to better the community. Haydon Graham expresses in his book, *Values for Educational Leadership,*

> Community may be a partly geographical term, in referring to people living close to each other and interacting with each other within a particular area, such as a village or a neighborhood within a town. But it may also suggest a set of people – who do not necessarily know each other or live in the same area who are picked out as having something in common that differentiates from other groups in the society. The something in common may be a religious belief, a way of life dependent of the surroundings, and an interest and occupation.[23]

Learning Activities

Learning activities develop a clear understanding of citizenship and community and recognize and consider different citizenship and community interpretations. It can experience different ways of engaging as a citizen to promote social change and recognize the importance of community change history and context. It analyzes complex community issues that affect a community by understanding the lenses of different stakeholders and care for the community's health.

Change

When viewing the SCM, you can see the focus placed on making changes in individuals, groups, and communities. They speak of two types of changes — single-order change, which involves putting structures in an organization. Secondly, we have the

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[23] Graham Haydon, "Community and Democracy," in *Values for Educational Leadership*, 93-109. London: SAGE Publications Ltd, 2007.doi:10.4135/9781446214640.n7.

second-order or transformative change, where more inferences are placed on the

organization's culture.

> When engaging in any change – making an effort at this level, it is helpful to remember that communities/societies are more like networked systems that are not nonlinear and can be influenced but not fully controlled. In general, people take one of three approaches to change: they make it, survive it, or let it happen organically. Allen and Cherrey (2000) suggest four metaphors for understanding how organic change happens: wet sand (through the use of force and resistance); birds on the wire (as individuals test different options and gradually gather support from others to move forward); yeast (specific individuals serve as the catalysts for change under the right conditions); and the beneficial virus (when influence and resistance spread rapidly through the network).[24]

Kenneth Blanchard and Spencer Johnson, in their book, *Who Moved My Cheese?: An A-Mazing Way to Deal with Change in Your Work and in Your Life,* notes *"*The more important your cheese is to you the more you want to hold on to it."[25]

Learning Activities

Learning activities consider the nature of change and what is required of

individuals to understand, embrace, and manage change within themselves, their group,

and their communities. It reflects on their assumptions about human nature, groups of

people, and how the world works. Understanding the importance of self-awareness for

self-transformation and examining and renegotiating our hypothesis serves as the

foundation for personal change.

Furthermore, the SCM develops a framework on how goals are implemented, but

it also sketches how individuals, groups, and communities experience growth. Change

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[24] Skendall, Ostick, Komives, and Wagner, *The Social Change Model*, 182.

[25] Kenneth Blanchard, *Who Moved My Cheese?: An A-Mazing Way to Deal with Change in Your Work and in Your Life* (New York, NY: Penguim Putnam Inc. 2002), 36.

can take place on many levels and in numerous ways. Social change comes about by observing the problem and examining the cause of concern. By identifying the circumstances, the leaders can chart plans to support the change. Social change is communal, and for positive change to occur, there must be collaboration and relationships among all stakeholders. This type of change focuses on the transformation and providing resources to accomplish the change. Assessment and accountability are vital to measuring the outcome to know if one has achieved the set goal.

Although many scholars are engrossed in analyzing the societal ills of the world, they rarely admit to higher education's contribution to easing many of these concerns. College and universities educate and set curriculum standards and training programs for government, business, science, education, law, medicine, the clergy, and other advanced professions to inform the community. College and universities deliver many opportunities for engaging and developing leaders through the curriculum and co-curriculum.

> Co-curricular experiences not only support and augment the students' formal classroom and curricular expertise but can also create powerful learning opportunities for leadership development through collaborative group projects that serve the institution or the community through service-learning, residential living, community work, and student organizations.[26]

Non- Hierarchical Leadership

In military theory, the leader assumes control over the group and takes responsibility for its members' actions. Stephen Covey reference mangers and leaders in

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[26] Charles L. Outcalt, Shannon K. Faris, Kathleen N. McMahon, and Alexander W. Astin, *Developing Non- Hierarchical Leadership on Campus: Case Studies and Best Practices in Higher Education* (Westport, CT: Greenwood Publishing Group, 2000), x.

The 4 Roles of Leadership. "Managers work in the system and do thing right; leaders work on the system and do the right things."[27] Kenneth Pohly, in his book *Transforming the Rough Places,* expresses hierarchy and management as supervision.

> The shop foreman in a factory, the head nurse on a hospital ward, and the office manager in a financial institution are frequently referred to as supervisors, meaning that in these settings they are responsible for job performance of other persons who work under them. They in turn are ordinarily accountable to others who are above them in the hierarchical order of business, industrial, and professional life. No matter how high they are in the pecking order, they earn their living within the authority of somebody's supervision, whether that somebody is an individual or board of managers.[28]

The military leaders implement hierarchical procedures where the member follows the member who is above them in rank. In his work *The Republic,* Plato "described this as one of three modes of leadership (along with the models of philosopher/statesman [sic] and the businessman [sic] meeting the material needs of the populace)."[29] Military theory leadership focuses on one person at the top of the administration. Historically, at the top is a white male, and this is a top-down leadership model where the power comes from the top. "This relationship between the leader and [those] led has been a vertical one of top-down influence. As a result, the leadership field has focused its attention on the leader's behaviors, mindset, and actions in a team or organization."[30]

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[27] Stephen Covey, *The 4 Roles of Leadership: How Highly Effective Leaders Navigate Change, Deliver Results, and Create the Future* (Salt Lake City, UT: Franklin Covey, 1999), 2.

[28] Kenneth Pohly, *Transforming the Rough Places: The Ministry of Supervision* (Eugene, OR: Wipe & Stock 2016), 3.

[29] Bernard M. Bass, *Bass & Stogdill's Handbook of Leadership: Theory Research, & Managerial Applications* (New York, NY: Free Press, 1981), 17.

[30] Jay A. Conger and Craig L. Pearce, *Shared Leadership: Reframing the Hows and Whys of Leadership* (Thousand Oaks, CA: Sage Publications Ltd., 2003), 1.

However, scholars argued that leadership is an activity that is communal among the organization's team members. Non-Hierarchical Leadership is where every individual role is essential. It focuses on the statement, "I can make a difference, what I say is vital, and in promoting social change, I am a leader."[31] Unlike the military theory, this concept places no one at the top or reserve leadership for the elite. Non- Hierarchical Leadership also grows an inclusive environment where everyone is welcome to express his/her thoughts.

> These demands have mostly to do with the shifts in how work is performed. For example, today, the fastest-growing organizational unit is the team and, specifically, cross-functional teams. What distinguishes these units from traditional organizational forms is the absence of hierarchical authority. Although a cross-functional team may have a formally appointed leader, this individual is more commonly treated as a peer.[32]

Cross-Functional Teams are a group of people with different functional expertise working towards a common goal.

When models like Non-Hierarchical are in the church, it makes room for unity in the body of Christ. When there is unity, the church can impact the community by actively engaging with organizations for better outcomes. Great leaders do not make extraordinary things happen all by themselves. "Great leadership potential is discovered and unlocked, when you seek to understand the desires and expectations of your constituents, and when you act on them in ways that are congruent with their norms and images of what an exemplary leader is and does."[33]

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[31] Outcalt, Faris, McMahon, and Astin, *Developing Non – Hierarchical Leadership on Campus, 2.*

[32] Conger and Pearce, *Shared Leadership,* 2.

[33] James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to make Extraordinary Things Happen in Organizations* (Hoboken, NJ: John Wiley & Sons, 2017), 28.

The Montgomery bus boycott plunged Martin Luther King, Jr. into a leadership

position he was unprepared for; he pursued a life as a Baptist minister. Martin's great-

grandfather on his mother's side was an African American slave preacher.

> Willis's son, Martin's grandfather A.D. Williams (1863-1931), was pastor of
> Atlanta's Ebenezer Baptist Church, the black church where both Martin and his
> father became pastors. A.D Williams was at the forefront of the social gospel and
> civil rights activism throughout the early part of the twentieth century. He served
> as branch president of the National Association for the Advancement of Colored
> People.[34]

On the King's side, Martin's grandfather, James Albert King's life was filled with poverty

and racism that kept him fighting against the injustices he faced for just being a Black

man.

> In Martin's youth he had heard frequent reference to the prophets in his father's
> sermons and had studied the prophets in a course on the Bible at Morehouse
> College, but the study of Walter Rauschenbusch's theology developed his
> understanding of the social implications of the prophetic missions.[35]

The background of Martin's grandparents and his father's lived experiences helped to

shape him into the civil rights leader he became.

> One does not, of course, ignore the great voices of the past. One does not awaken
> each morning with the compulsion to reinvent the wheel. But if one is servant,
> either leader or follower, one is always searching, listening, expecting that a better
> wheel for these times is in the making. It may emerge any day. Any one of us may
> find it out from personal experience I am hopeful for these times, despite the
> tension and conflict, because more natural servants are trying to see clearly the
> world as it is and are listening carefully to prophetic voices that are speaking now.
> They are challenging the pervasive injustice with greater force, and they are
> taking shaper issue with the wide disparity between the quality of society they
> know is reasonable and possible with available resource, and on the other hand,

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[34] A. L. Herman, *Community, Violence, and Peace: Aldo Leopold, Mohandas K. Gandhi, Martin Luther King Jr., and Gautama the Buddha in the Twenty-First Century* (Albany, NY: State University of New York, 1999), 118.

[35] John J. Ansbro, *Martin Luther King, Jr.: The Making of a Mind* (Maryknoll, NY: Orbis Books, 1982), 166.

the actual performance of the whole range of institutions that exist to serve society.[36]

As the demonstration advanced, King was elected by others to perform a leadership role. By the end of the bus boycott, at the age of twenty-seven, King became a well-known black leader in the United States and a national symbol of the emergent civil rights movement. Once King accepted the responsibility of the leader, it changed the entire trajectory of his life. Kenneth Cummings expresses in his book *They Led with a Limp,* "God uses people of faith for the work of the kingdom despite their weakness, character flaws, and sinful nature."[37]

According to the SCM, leadership deepens mindfulness of self. Self-Awareness embraces one's spiritual self's profound truths and provides fertile ground to nurture one's real sense of purpose and values. Identifying your spiritual self helps one to understand how spiritual beliefs inform actions. Martin embraced his spiritual self; he stood by his core values of non-violence and collaborated with other organizations to bring about change that would impact the civil rights movement that changed American. Max De Pree argues in his book, *Leading Without Power: Finding Hope in Service,* "We should offer challenging work, and we should offer that is risky, because through risky work we grow. We should offer work that is meaningful, and we should offer work that matches the gift of the person."[38]

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[36] Robert K. Greenleaf, Peter M. Senge, Stephen Covey, and Larry C. Spears. *2002 Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness*, Twenty-fifth anniversary edition, http://search.ebscohost.com.dtl.idm.oclc.org/login.aspx?direct=true&db= nelbk&AN= 5877 29&site=ehost-live&scope=site.

[37] Kenneth W. Cummings, Sr., *They Led with a Limp* (Frankfort, KY: Kenneth Cunnings Ministries 2008), 12.

[38] Max De Pree, *Leading Without Power: Finding Hope in Serving Community* (Holland, MI: Jossey – Bass 2003), 14.

Leadership is an Art

Max De Pree was an American businessman and author. He was the son of D. J.
De Pree, founder of Herman Miller office furniture company. Max and his brother Hugh
De Pree assumed leadership of the company in the early 1960s. In 1980, Max was named
chief executive of the company; in 1983, Milton Moskowitz, a journalist and author who
co-wrote the famed *100 Best Companies to Work For*, chose Herman Miller as one of the
100 best companies to work for in America. After retiring, Max served as board chairman
at Herman Miller. Subsequently, he saw good and bad leadership examples, and he wrote
several books and began to teach leadership as an art.

In Max De Pree's book, *Leadership is an Art, he* focuses on three essential
characteristics that a good leader must portray. Integrity, a knack for building and
nurturing relationships, and community building. He maintains that "Authentic leaders
see it as part of their calling to guide groups or organizations in designing the kind of
community they intend to become and knowing what they want always determines what
they will do with their lives."[39]

Max describes the art of leadership as liberating people in the workplace and
opening them up to maximize their full potential. He says that leaders are servants to
those who follow him/her, and it is up to the leader to remove all obstacles that would
prevent them from reaching their full potential. A leader does not inflict pain; they bear
the pain. "In short, the real leader is a listener. The leader listens to the ideas, needs,
aspirations, and wishes of the followers and then appropriately responds to those within

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[39] Max De Pree, *Leadership is an Art* (Broadway, NY: Doubleday 2004), xii.

the context of their well-developed system of beliefs."[40] Leaders in the church need to see

themselves as servants and working with all believers and equipping them for ministry

work.

Max De Pree argues in his book, *Leading Without Power: Finding Hope in Service,* "We should offer challenging work, and we should offer that is risky, because through risky work we grow. We should offer work that is meaningful, and we should offer work that matches the gift of the person."[41] Max shared that his father taught him and his brother how important it was in corporate life for a leader to understand the diversity of the people's skills, gifts, and talents. Accepting diversity permits the company to see the strengths that others bring to the company. "The simple act of recognizing diversity in corporate life helps us to connect the great variety of gifts people bring to the organization's work and services. Diversity allows each of us to contribute to and, in a unique way, to make our special gift a part of the corporate effort."[42] The art of leadership is liberating people to use their gifts to bring about change. Max reminds us that people are the heart and spirit of all that counts.

Leaders are also responsible for future leadership. In the book, *Transformative Learning in Practice: Insight from Community, Workplace, and Higher Education,* Alan Mandell and Lee Herman share how mentoring transformed the way the institution operates.

> The mentors help the students shape ideas into manageable, credit-bearing academic learning. In this way, mentors become learners, and students become

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[40] De Pree, *Leadership is an Art*, xxiii.

[41] Max De Pree, *Leading Without Power: Finding Hope in Serving Community* (Holland, MI: Jossey-Bass 2003), 14.

[42] De Pree, *Leadership is an Art*, 9.

teachers. Mentors need to understand who their students are and what will help them learn, and students need to discover what they want to learn.[43]

Mentoring transformed the traditional roles of the academy. The teachers become a facilitator, and the students begin to place his/her ideas at the center of learning. Mentor-student dialogue shifts, and the student becomes a participant in the goal setting and evaluation of their learning process. One of the first accounts of a mentor was in *The Odyssey of Homer.* When Odysseus went to fight in the Trojan War, he trusted the care of his kingdom and his son, Telemachus, in the hands of a wise counselor. When Athena visited Telemachus, she concealed herself as Mentors to hide from the men who pursued a relationship with his mother, Penelope. As a Mentor, the goddess encouraged him to stand up against those men and go abroad to find out what happened to his father.[44]

A mentor is one who gives back to the community by helping another who is just starting. When I think of an excellent mentor-mentee relationship, I think of Dr. Martin Luther King Jr. and John Lewis. King took young John Lewis under his wings and guided him. Lewis, the mentee, had great respect for his mentor King. King imparted wisdom and knowledge into Lewis and made him a great leader. Lewis organized the 1963 March on Washington and fulfilled many critical roles in the civil rights movement.

Too often in the church, we do not have succession plans in the leadership structure. There is no exit strategy in place for those in leadership. Usually, a leader dies or gets sick, and the only person who knows his/her job was them. There should be something in place for the transferring of leadership.

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[43] Jack Mezirow, Edward W. Taylor, and Associates, *Transformative Learning in Practice: Insight from Community, Workplace, and Higher Education* (San Francisco, CA: Jossey-Bass 2009), 79.

[44] *The Odyssey,* of Homer, is a treasured epic piece of ancient Greek literature that is studied today all over the world.

A common misconception about succession plans is that they simply identify the next CEO and maybe a few VP spots. The scope is actually much bigger and broader. An ongoing process rather than a one- time task, succession planning involves finding the right people, hiring them, training them, rewarding them, keeping them, and preparing them for pivotal leadership roles.[45]

We must begin to mentor the young upcoming leaders in the church. We must prepare them for church leadership so that the mission will continue just as it did with King and Lewis.

Conclusion

The church is designated to make disciples and to teach them to be leaders. Humanity benefits from the leadership of the church; it is the church that transforms the world. "Churches must measure leadership reproduction because if leaders are not being made, the church has been unfaithful. As the local church embraces the mission of making disciples, she will be unlocked for her fullest potential in multiplication."[46] Unfortunately, many churches are not developing leaders to serve the world, and our churches fail to carry out the Great Commission. Most churches spend their time teaching their congregants to be better Christians. Covey encourages us to develop a few habits in his book, *The Seven Habits of Highly Effective People*. He defines a habit as "The intersection of knowledge, skills and desire. Knowledge is understanding what to do and

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[45] Mary C. Kelly and Meridith E. Powell, *Who Comes Next?: Leadership Succession Planning Made Easy* (Dallas, TX: Kaimana Publishing 2020), vi.

[46] Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development* (Nashville, TN: B&H Publishing Group 2016), 123.

why to do it; skill is knowing how to do it; desire is motivation or wanting to do it. To make habits, we need to develop all three components."[47]

Many successful businesses have shared their plans on creating leaders in their organization and generated much success for their companies. Business introduces its leadership programs to educators, and they have used the technique to create thriving school districts. Todd Whitaker, in his book *What Great Principals Do Differently,* points out that it is people, not programs, that determine the quality of a school. One critical difference that was made to improve the schools was that principals involved staff and parents in the decision making to make their schools better. A review of these models indicates they can also be used to transform leadership in the church. The church must remove itself from the top-down theory and focus on shared leadership where leadership responsibilities are distributed.

When Dr. Martin Luther King Jr. took on the role of leader, he discovered conflict among several groups. He worked with the Southern Christian Leadership Conference, Student Nonviolent Coordinating Committee, and the National Association for the Advancement of Colored People. These groups all wanted equality for African Americans, yet they could not agree on who would take the lead. "A divided black movement, a unified white community, and a largely unconcerned federal government meant that King and the SCLC were forced to retreat from Albany, Georgia, without gaining any concessions."[48] Although there were no concessions, he began to implement better planning strategies for his next march.

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[47] Stephen R. Cover, *The Seven Habits of Highly Effective People* (Salt Lake City, UT: Covey Leadership Center Inc.1996), 4.

[48] John A. Kirk, *Martin Luther King, Jr.* (New York, NY: Taylor & Francis Group 2004), 63.

In an effort to bridge these distinctions, we define strategy as a plan of collective actions intended to accomplish goals within a particular context. Strategy therefore entails defining, interpreting, communicating, and implementing a plan of collective actions that is believed to be a promising way to achieve a desired alternative future in light of circumstances.[49]

This act should serve as a lesson for the church; together, we are strong. We must have a system in place to do the work of ministry. In his book, *The Collaborative Administrator: Working Together as a Professional Learning Community,* Richard DuFour points to four practical areas of leadership: "Effective teams, high levels of trust that result in open communication, mutual respect for people, and willingness to participate in the work of the team." We all have unique gifts; where we chose to use them and how determines whether we complete the work of the church.

Paul reminds the church in Ephesians 4 to make every effort to keep the unity of the Spirit through the bond of peace. This letter was not just addressed to one congregation; this letter was an encyclical letter that was a circular to all of the households that refer to churches founded by Paul. He is speaking to the church of today, reminding us of our faith in one Lord, one baptism, one God and Father of all, who is over all, through all, and in all (Eph 4:6).

Once church leaders understand who they are and what they have been called to do, they can equip the saints for ministry work.

Transformational change also requires that we close the gap between what we want, what we are, and what we do. Thus, if we want to make significant and long -lasting changes, we must look within before we look without. By bringing our inner world (our thought processes, perspectives, self-awareness, emotional intelligence, capacity for staying centered in the midst of turmoil) into alignment with our outer world (our actions, how we lead, how we live the work, how we

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[49] Gregory M. Maney and Rachel V. Kutz-Flamenbaum, *Strategies for Social Change* (Minnesota, MN: University of Minnesota Press 2012), xviii.

work with the people), we are better able to transform our leadership and bring about the change we seek.[50]

The goal here is to develop a leadership development program that will transform this context and equip the saints to move outside of the church's four walls and do ministry work to change our world into a better place. This will focus on developing a leadership development program for this context's leaders to transform them into being committed, more conscious of self, collaborative, and a willingness to serve with a common purpose.

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[50] Carol S. Pearson, *The Transforming Leader: New Approaches to Leadership for the Twenty-First Century* (San Francisco, CA: Berrett-Koehler Publishers, Inc. 2012), 20.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

It is the responsibility of the servant leaders to love and serve those in the body of Christ by helping them discover and effectively use their gifts in the ministries of the church. Therefore, this project is birthed out of a paradigm for equipping church leaders to mobilize their ministry groups to move outside the four walls to do ministry work. The majority of the work that Jesus did took place outside of the synagogue. Jesus told stories, had teaching moments, gave sermons, provided counsel, and healed many people. Jesus did as he commanded the church to do: "Go ye therefore and teach all nations" (Mt 28:19). We are the church He sent into the world; and as believers, we are to be His witnesses (Luke 24:48). If we can produce influential leaders, they will impact and shape our members' Christian lives, our communities, and witness faithfully. With the transformations of the leaders, the ministries of Mount Nebo Missionary Baptist Church will be aligned to Christ's ministry and share with all believers in Christ.

Hypothesis

Therefore, if the church leaders attend a six-week class on the leadership examples of Jesus Christ and study the apostle Paul's view of the church, they will report changes in their comfort level with their duties in the church. These modules serve as a

guide to help church leaders carry out the great commission to the world through the church's ministries. My hypothesis solves the problem of untrained church leaders' inability to exercise leadership effectively. Without training, church leaders are less likely to feel comfortable leading ministries. The Christian education ministry of Mount Nebo Missionary Baptist Church has provided resources and programs emphasizing the children and youth and trained the membership to teach and learn Christian education in a shared capacity. The Christian education ministry has proven to be successful over the years with programs that have enriched the academic life of the church.

Intervention

The rationale for this project originated from the fact that many church leaders lacked the necessary training they needed to feel comfortable in leading their ministries. As a result, leaders are placed into positions that they know very little about and are not offered training to prepare them for church work. In my context, lack of training is a problem; no education requirements are set for leaders in the Baptist church because each church governs itself. Therefore, this promotes untrained leaders without a sense of direction.

As a result, this endeavor will encompass the Christian education ministry as it explores a leadership development module for its leaders. Once trained in the leadership module, these leaders will lead their ministries into more significant work in the church and the world. These development modules will remain in place for future leaders as the church continues to grow and witness in the world. In addition, leaders who have already

undergone the training will help implement a succession plan to help guide new leaders in their role as they are training in the leadership development module.

Mount Nebo Missionary Baptist Church is located at 2416 Clifton Avenue in Nashville, Tennessee. The church remains in its original site that the founder, Rev. Pharaoh Benson established in 1871, and it continues to be the only church in Nashville with the name Mount. Nebo. The land on which the church sits is a historical site. The church is located near Jefferson Street, once called the historic center for the city's African American community and is surrounded by three historically black universities in close vicinity: Fisk University, Meharry Medical College, and Tennessee State University.

Gentrification is now reshaping the neighborhood. What was once African American communities are quickly turning into more affluent residents. The African American families have some trepidations on how this will affect the communities we once served. Conversely, the pastor and Tennessee Baptist Board Support Center created a health assessment to determine the church's health because of the congregation's concerns. Random members were given an envelope with a survey and returned the surveys in a sealed envelope. A Tennessee Baptist Mission Board Support Center member reviewed these surveys and discussed the surveys with the church's ministry leaders at the annual leadership retreat. While the church did not score low in any ranking areas, the "Empowering Leadership" category fell into the average ranking. After reviewing the profile, I believe that empowering the leadership would make for a more vital church and help build up our other average rankings. When the leadership is

empowered, the church ministries will grow, and the church will demonstrate the love of God to the world.

Natural Church Development *profile*

of

Mt. Nebo Baptist Church

February-2017

Service attendance
Our minimum factor
Quality characteristics

Legend: ■ Current ····· High (65) — Average (50) ····· Low (35)

Quality Characteristic	Value
Empowering Leadership	58
Gift-based Ministry	75
Passionate Spirituality	72
Effective Structures	57
Inspiring Worship Service	73
Holistic Small Groups	61
Need-oriented Evangelism	55
Loving Relationships	58
Average	64
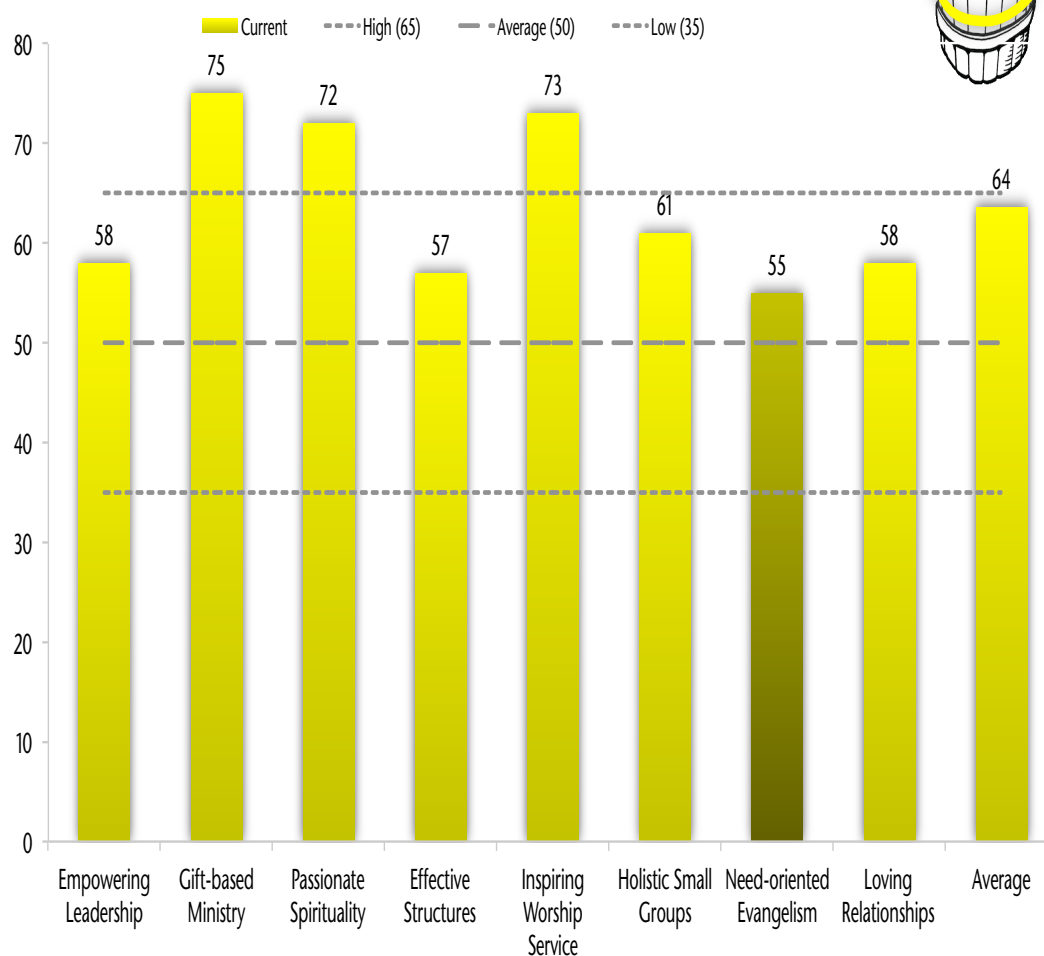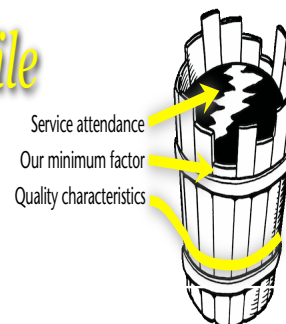
Methodology

The methodology used for this project was qualitative research. Multiple sources

were used to collect data, including pre-survey, spiritual gits survey, church leader self-

assessment, pastoral assessment, pastoral self-assessment, a written project (ministry

description statement), journals, interviews, and post-survey. (See Appendix B, C, D, E,

F, G, H, and I). In the book *Research Design: Qualitative, Quantitative and Mixed*

Methods Approaches, John Creswell states that

> Qualitative researchers tend to collect the data in the field at the site where
> participants experience the issues or problem under study. This up-close
> information gathered by actually talking directly to people and seeing them
> behave and act within their context is a major characteristic of qualitative
> research.[1]

Moreover, Creswell confirms that "Qualitative researchers collect data themselves

through examining documents, observing behaviors, or interviewing participants. They

do not tend to use or rely on questionnaires or instruments developed by other

researchers."[2]

Measurement

This project began by selecting a small, purposive sample group of eleven

individuals who serve in a leadership position of the church. This group consisted of

ministry leaders who served in the following ministries: pastor, assistant to the pastor,

deacons ministry, deaconess ministry, finances ministry, trustees ministry, ushers

ministry, evangelism ministry, Sunday school superintendent, youth advocates ministry,

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[1] John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 5th ed (Los Angeles, CA: Sage, 2018), 181.

[2] Creswell and Creswell, *Research Design*, 181.

and the director of Christian education. The technology ministry was invited but declined

due to their work schedule. The leaders who oversee these ministries received a letter

asking them to participate in a six-week leadership development class (See Appendix A).

The proposed site was Mouth Nebo Missionary Baptist Church located in Nashville,

Tennessee. Although the church was not meeting due to Covid-19, this small group met

following the safety guidelines outlined by the ministry working on the plans to return

members to the building.

Instrumentation

The instrumentation used in this project provided multiple data sources such as

interviews, journals, observations, and pre/post surveys. In addition, there was face-to-

face interaction where the participants shared their ideas freely. Finally, the data and

examination helped me understand the participants' leadership style and allowed them to

know how crucial their leadership is to the body of Christ. This group was a mixture of

women and men – both old and young who had different levels of education serving in

leadership at Mount Nebo Missionary Baptist Church.

Stakeholders

Several professional associates assisted me in implementing this project. Rev. Dr.

Theodore H. Bryson, the Mount Nebo Missionary Baptist Church pastor in Nashville,

Tennessee, and a graduate of United Theological Seminary DMin (2005), serve as an

anchor for me. The Rev. Dr. Bryson helped identify the participants who participated in

the project and assisted with resource information. Dr. Princess Gordon, the author of *The*

View from Mt. Nebo and a Tennessee State University Ed.D (2016) graduate, helped with furnishing history of the church. Dr. Gordon Aziz provided a rich history of the church's development during the reconstruction period. Dr. Gordon Aziz was scheduled to teach a class on the history of Mount Nebo from her book, *A View from Mt. Nebo*; however, she had surgery during the week she was to teach. Dr. Phyllis Qualls Brooks, Vice President of Institutional Advancement Communication & Marketing at American Baptist College, and a Peabody Vanderbilt University Ed.D (2006) also provided input. Dr. Brooks assisted me with the reading of my project and gave feedback when needed.

My contextual associate was Gwendolyn Bledsoe, director of Christian education and a graduate of American Baptist College B.A. in Bible theology (2008). Sister Bledsoe helped select the participants and gather the information to add to the Christian education ministry at Mount Nebo Missionary Baptist Church.

Implementation

A six-week leadership development training module was my final project. These six weeks comprised five weeks of face-to-face training, one week of one-on-one interviews, and one week of them presenting their final exam. The face-to-face module training took place at the Mount Nebo Missionary Baptist Church located at 2416 Clifton Ave, Nashville, Tennessee, on Saturday, June 5, Saturday, June 12, Saturday, June 19, Saturday, June 26, Saturday, July 10, and Wednesday, October 6. Each module was an hour-long. Each module started at noon and concluded at 1:00 with the final module ending at 2:00. A servant leader covenant was created and discussed among the leaders to create a safe learning environment. The space that we made was to develop trust and

confidentiality, respect for others' personhood, build on our relationship, and pray for one

another while on this journey of learning together.

The opening of each module was with prayer and the reading of the biblical text I

used to guide my research: Ephesians 4: 7-16.

> But each of us was given grace according to the measure of Christ's gift.
> Therefore, it is said, 'When he ascended on high he made captivity itself a captive;
> he gave gifts to his people.' When it says, 'He ascended,' what does it mean but
> that he had also descended into the lower parts of the earth? He who descended is
> the same one who ascended far above all the heavens so that he might fill all
> things. The gifts he gave were that some would be apostles, some prophets, some
> evangelists, some pastors, and teachers, to equip the saints for the work of
> ministry, for building up the body of Christ, until all of us come to the unity of the
> faith and the knowledge of the Son of God, to maturity, to the measure of the full
> stature of Christ. We must no longer be children, tossed to and fro, and deceitful
> scheming. But speaking the truth in love, we must grow up in every way into him
> who is the head, into Christ, from whom the whole body, joined and knit together
> by every ligament with which it is equipped, as each part is working properly,
> promotes the body's growth in building itself up in love.[3]

This scripture motivates the participants to use their gifts to the church's

improvement in the unity of love. I called on different participants to read the scripture at

each module training. After this module protocol, I always thanked the participants for

their services and their time for joining me in this project to help our church grow firm in

our commitment to grow in Christ. The servant-leader covenant was discussed among the

leaders, reminding them of our safe learning environment. This space was to develop

trust and confidentiality, respect for others' personhood, build on our relationship, and

pray for one another while on this journey of learning together.

After the opening, I conducted each module's teachings, relying heavily on my

research in developing my project. In addition, I used my background in education, where

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[3] NRSV.

I hold a master's degree and have received several awards in teaching and a Master of Divinity degree from United Theological Seminary. The Rev. Dr. Theodore Bryson was also in attendance at each module to assist as needed. He holds a Doctor of Ministry degree from United Theological Seminary and has been pastor at Mount Nebo Missionary Baptist Church for twenty-nine years and served as my professional associate to assist me with carrying out this project.

Each participant was provided the link, https://gifts.churchgrowth.org, and was to take the spiritual gifts survey before the first module. The objective was to understand that their gift enables them to decide where to serve God and how to serve God. In the first leadership development module, they reviewed and discussed their findings and how their top three spiritual gifts aligned with the ministry they oversee. Some believed that they cultivated their gifts and grew more assertive because they were working on their gifts. Ephesians 4:7 was then read: "But grace has been given as Christ apportioned to each of us." Finally, the leaders were coming into the knowledge that it is a gift of God to serve his people.

The next portion of the leadership development module was entitled "A Servant Leadership. This study came from the book, *Jesus on Leadership: Timeless Wisdom on Servant Leadership,* by C. Gene Wilkes. He asserts in his book,

> I learned the heart of Jesus and the power of Servant leadership. I began to understand what Jesus did when he washed his disciples' feet. I learned the power of leading as a servant comes from God's using a person who humbles himself on his own or through the action of others to God's call on his life and who serves those who were entrusted to him to carry out that call.[4]

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[4] C. Gene Wilkes, *Jesus on Leadership: Timeless Wisdom on Servant Leadership.* Carol Stream, IL: Tyndale House Publishers, 1998), 7.

The participants began to understand the heart of Jesus and the power of servant leadership by understanding why Jesus washed his disciples' feet and identifying seven principles on how Jesus led.

First, Jesus humbled himself and allowed God to exalt him. Second, Jesus obeyed his Father's will rather than seeking a position. Third, Jesus defined greatness as being a servant and being first as becoming a servant. Fourth, Jesus risked serving others because he trusted that he was God's Son. Finally, Jesus left his place at the head table to serve the need of others; Jesus shared responsibility and authority with those he called to lead; Jesus built a team to carry out a worldwide vision. The participants were also assigned a journal entry to complete before our next meeting. One of the questions in the journal was: Do you use your spiritual gift in the ministry you lead? If so, explain how you use your gift to promote your ministry.

Leadership development module two began with the opening prayer and the reading of Ephesians 4:7-16. This module focused on head table mentality in Luke 14:8-11. The objective of this module was to understand that God is not looking for leaders who are seeking a position but seeking leaders with skills to equip others to team with them in ministry.

> When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him, and he who invited you both will come and say to you, 'Give your place to this person,' and then you will begin with shame to take the lowest place. But when you are invited, go and sit in the lowest place so that when your host comes, he may say to you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at the table with you. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted (Luke 14:8-11).

Wilkes reflected on his social blunder; he realized that he too had assumed when given a position, you also accepted the status. Thus, this module covered positions elected by

friends, self-serving leadership, and secular thinking. Journal entries were assigned to be completed before our next meeting. There were four questions.

1. List the things you care about most.

2. Name the thing that matters most to you from your list.

3. List your strengths and talents.

4. What might you volunteer to do?

This Journal exercise was to help the leaders to discover their purpose. When the leaders understand their meaning, they will make a more significant impact and feel gratification.

Leadership development module three addressed servant leaders serving the mission and leading by serving those who are serving in Jesus' name.

> Mission is everything for the servant leader. The objective of this module is to understand the mission. Jesus led from knowing his mission understanding why he came. This mission that God or someone in authority entrusted to the leader is the focus of every decision and action. Authentic servant leadership begins when leaders humble themselves to carry out their mission rather than their agenda.[5]

For example, Jesus served His mission, did His Father's will, and led by helping those he recruited to carry out that mission. For Jesus, the mission was to be the Messiah. He was sent to bring salvation to the world as God's sent One. He served that mission by living as the suffering servant Messiah. This mission was his purpose and direction for all he did on earth, including his death, as he said, "for I have come down from heaven, not to do my own will but the will of him who sent me" (John 6:38). Thus, for Jesus, the model of leadership was servanthood. He was never self-serving. He led first as a servant to his Father in heaven who gave him his mission.

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[5] Wilkes, *Jesus on Leadership,* 18.

The participants then reviewed the church's mission statement: "To manifest the Lord Jesus Christ in our lives individually and collectively and seek to bring others into a personal, dynamic relationship with Him by ministering to the whole being."[6] Next, the participants pulled out all the verbs in the mission statement, and they discussed how the ministry they oversee fulfills the mission statement. Their assigned journal entry to complete before the next meeting was to identify three goals they would like to accomplish with their ministry this year.

Leadership development module four consisted of the participant viewing the Natural Church Development profile data led by the Tennessee Baptist Mission Board Support Center to assess the church's health. The objective was to guide the leaders in setting goals for their ministry group and to aid the health team in strengthening the church. First, the participant reviewed the data (see NCD graph on page 127). While viewing the data, a process from Stephen Covey's bestseller, *The Seven Habits of Highly Effective People,* was read: "life-long learning is a natural cycle similar to that of water. Hydrogen and oxygen combine to create water. The elements of water are broken down in the evaporation process combined for precipitation purified through the earth's filtering system and shared with humankind in an expanding pattern of distribution."[7] Covey teaches this cycle of life-long learning at the Covey Leadership Center to encourage learners to deepen their learning and prepare to share it with others.

In addition, the terms "technical change" and "adaptive change" were introduced to the participants. The "technical change" meant that things would be clearly defined; it

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[6] This expression is part of the church's mission statement.

[7] Stephen R. Covey, *The Seven Habits of Highly Effective People* (Salt Lake City, UT: Covey Leadership Center Inc. 1996), 9.

would take an expert to solve the problem, resolve it quickly, and solve it by leadership. The "adaptive change" is hard to define; it must be solved by people, not experts, and it has a long-term outcome. The participants were then placed into groups of threes and were given two sets of cards. One set with "technical change" written on it and another set with "adaptive change" on it. They also received a list of the areas we scored average in because we had no low scores. These areas were "empowering leadership," "effective structure," "need-oriented evangelism," and "loving relationships."

The participants were asked to place each of the church's average rankings under "technical or adaptive change" and discuss why. After agreeing in their group, they choose someone from their group to report on their selections and explain why they placed the rankings under "technical or adaptive change." Conducting this process was to share with leaders that the church is a living organism whose health is in their care. We then closed with the journal entry. Finally, they were to begin an outline of their ministry mission statement.

Leadership development module five was a written assignment where participants created a description of the ministry they oversee. These ministry descriptions were to help future leaders understand their duties while leading their ministry. After they wrote the ministry description, they reviewed a generic description to see if what they wrote aligned in any way with the generic form. The objective here was to create a ministry description that would be true to the ministries at Mount Nebo Missionary Baptist Church. The director of Christian education will review these ministry descriptions along with the pastor to see if they can become ministry descriptions for the church. After this

module, there was no journal entry because they were allowed to revise their ministry

description at home if needed.

Leadership development module six interviewed the participants individually.

The questions asked allowed the participants to share more information on what they

viewed as essential leadership attributes of a successful leader. For example, who did

they look up to for inspiration or mentorship? How do they continue to grow and develop

as a leader? Lastly, do you use your spiritual gift to lead your ministry? If yes, please

explain how. The one-on-one interviews allowed leaders to discuss and give me more

feedback about their views and what they truly wanted to see as leaders.

Collection of Data

A letter was sent out through the US mail asking the participants to join me in a

six-week leadership training module. The letter explained the training, and I opened

myself up for any questions they may have had. Upon arriving in the leadership

development training, a number was provided for each participant written in their journal.

Qualitative methodology was used, and these numbers took the place of their names on

all documents.

All participants were of African American descent and ranged from various ages,

with the oldest being seventy-eight and the youngest being forty-two. Out of the eleven

participants, four were male, seven were female, and all had a formal education. The

education levels varied from some college, associate, bachelor's, master's, and doctorate

degrees. Multiple sources were used to collect data, including pre-survey, spiritual gits

survey, church leader self-assessment, pastoral assessment, pastoral self-assessment,

written project (ministry description statement), journals, interviews, and post-survey. (See Appendix B, C, D, E, F, G, H, and I). This data collection helped evaluate the hypothesis of this project: "If the church leaders attend a six-week class on the servant leadership of Jesus Christ, they will change their comfort level in leading church ministries."

First, the pre-survey was to assess the participants' understanding of leadership and determine if they had any leadership training before this training and, if so, what kind. Secondly, the spiritual gift tool helped the leaders understand how God has gifted them and if they knew their gifts and used them in leading their ministry. Third, the scripture states that Paul advises the church to speak the truth in love so we may grow in every way into Him, who is the head of the church (Eph 4:15). Therefore, the ministry assessment that includes the church leader self-assessment, pastoral assessment, and pastoral self-assessment helped the church leaders speak the truth and grow. In addition, these surveys allow them to assess the pastor's leadership, position, and leadership role; the pastor took a self-assessment on his leadership as well. Finally, the written project was designed to aid the leaders in writing their ministry descriptions, and the journals were used to help them reflect on the why and how and answer the difficult questions.

To conclude, the interviews were unstructured and consisted of four open-ended questions to gather the views and opinions of the participants. And the post-survey confirmed their understanding of their leadership as leaders over their ministry.

Data Gathering and Analysis

Mount Nebo Missionary Baptist Church continues to show itself as a healthy church. The participant in the leadership development training was willing to open themselves up to be taught. For one reason or another, if a participant could not make it to a module because of the guideline put into place because of Covid 19, they met by way of Zoom to not miss any modules. Each participant was open and honest on their surveys and engaged in open dialogue during the training modules. In the pre-survey, the leaders answered yes to the question asked if they consider themselves leaders, and they all agreed that the people around them demonstrated leadership. Many of the leaders decided that the only leadership training was the yearly leadership retreat conducted by the church. The leaders sought out areas in their ministries that needed to be strengthened and looked for ways to improve them. They were aware of their spiritual gifts and were using them as they led their ministries. The gift-based ministry was the highest score on the Natural Church Development profile given to the church in 2017 (see NCD chart on page 133) and remains high on the church's profile. The council of the Christian education ministry spent a few years making sure that the members knew and understood their spiritual gifts, and their hard work paid off. They were not only aware of their gifts but were also using their gifts effectively in leading the ministry they oversaw.

After reviewing the church leader self-assessment, it was beautiful to see that leaders felt fulfilled and happy with their positions and roles serving God. However, they could sometimes feel frustrated when finding members of their ministries not as committed as them. Nevertheless, throughout the training module, servant leaders kept in front of them the statement do not love power and focused on the power to love. They

agreed to focus on that statement once they returned to their ministry group and to push forward in building God's kingdom. They decided that if they continue to serve out of love, they may grow those in the ministry to be more committed.

Many found that they could not strongly agree with the questions that their responsibilities were clearly defined. They wanted more information on their duties as leaders. They also wanted to see more team effort leadership like these modules where leaders can meet and discuss. When asked what three areas you would like to see the church put the most significant emphasis on, these were the top areas most leaders listed. First, they wanted to see more members moving from just being pew members and becoming severing members. Second, they agreed they would like to see the church focus more on evangelism. Although the church did not score low in any areas of the Natural Church Development Profile, "need-oriented evangelism" fell in our lowest average site (see NCD graph on page 133). Lastly, the leaders wanted to see younger members trained in the area of leadership. The youngest member in these training was forty-two and was not very comfortable in her leadership position.

While examining the data from the pastoral assessment, it is strongly agreed by all that the pastor shows evidence of having a deep commitment to Christ and a godly lifestyle, is competent and displays excellent knowledge of the Bible, and demonstrates amazing love for the work of the church. The pastor also shows great concern and compassion for unbelievers and has an active prayer life. On the other hand, the pastoral assessment (see Survey F) showed that the leaders agreed that the pastor showed a good balance between work and leisure, accepted suggestions well, and equipped and empowered the people for ministry. Although the leaders did not disagree in these areas,

it should be noted that they did not strongly agree. Therefore, it looks as if attention may be needed in this area. The church showed no low rankings, neither did the pastor, but it may be wise to note that some load could be lifted off of him. The book *Studying Congregations: A New Handbook* articulated that "African American congregations expect the pastor to take a preeminent leadership role. They often place less emphasis on shared leadership of clergy and laity."[8] Conversely, when asked if they could say anything to the pastor, they declared that he was a wonderful pastor and doing a great job.

Moreover, a pastoral self-assessment was given to the pastor to enhance personal growth, reflect on his ministry and personal life, and guide goal setting. He, too, strongly agreed with the leadership team that his personal devotional life was vital and his relationship with his wife and family are important. He is strongly satisfied in this area of his life. He referred to his wife as his Barnabas in his interview. He says that she always encouraged him as well as others. He shared that there had been some unusual stress added this year with covid. Some ministries had not gone forth due to the ministry teams having little to no contact. He had grieved the loss of members due to disagreement over philosophical matters. Membership had not increased significantly, and attendance had decreased. Also, the church has not become a fully tithing church. These areas discouraged him, and he felt as if these areas needed addressing. Even though the leaders affirmed that he shows concern and compassion for unbelievers, he is strongly dissatisfied with his involvement with non-Christians. The pastor spoke of an area that he had shared with the church on many occasions; he does not like conflict. He grew up as a

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[8] Jackson W. Carroll, *Studying Congregations: A New Handbook* (Nashville, TN: Abingdon Press 1998), 170.

young boy with conflict in his home that left a scar in his spirit. He will address conflicts but would prefer not to. We all have some imperfections in our spirit. This is why Paul stated that the body grows so that it builds itself up in love.

Additionally, he agreed with the leaders on many of his strengths. He agreed that he is a good listener and shows tremendous compassion towards others. He is present at all events held by the church and those outside the church to support the membership, and he confirmed he would like to be a better preacher and teacher. He replied that he reaches out to other leaders to get input on how to mentor leaders. He also meets one-on-one with some leaders but not all. His pastoral team consists of the assistant to the pastor, who he shares in ministry and seeks input, and with the other ministers. He shares with them in the preaching and teaching and writes an annual letter to them once a year to encourage them. Again, while the pastor did not score low in any areas, there seems to be a need for help in the places where he needs strength.

There are several goals the pastor would like to achieve in the next year. First, he would like to hold at least three sessions with the minister, read two to three books on leadership, and change his leadership style. Secondly, he wants to engage the leadership team to have quarterly meetings. Lastly, he would like to see the church transformed into a committed church actively fulfilling the church's mission statement. Two goals were addressed through this leadership development training module. First, the leaders agreed to meet quarterly, and these meetings will be set up and carried out by the Christian education ministry, the same ministry that leads the yearly retreat. Second, the leaders had begun writing their ministry mission statements in the leadership development module and will take them back to their ministry groups.

One-on-one interviews were conducted to answer any clarifying questions to eliminate or prevent misunderstanding. The four questions below were used in the one-on-one interviews.

1. What are the essential attributes of successful leadership today?

2. Who do you look up to for inspiration or mentorship?

3. How do you continue to grow and develop as a leader?

4. Do you use your spiritual gift to lead your ministry? If so, please tell me how.

In the interviews, the leaders repeated that their inspiration and mentorship came from the pastor. However, they did say that they also looked to other leaders within the church for advice and encouragement. They also agreed that they read books on leadership outside of the yearly leadership retreat to help them enhance their leadership. Nevertheless, their answers confirmed that no training exists to prepare leaders as leaders over their ministry, and this strongly supported my hypothesis. There were similar responses from each leader on successful leadership attributes ranging from being an excellent listener to valuing the others on the team. The leaders all agreed that they would love to have more leadership training like this and wanted to see more ministries from the church involved.

Lastly, we had the post-survey which included the following questions.

1. What are some new leadership ideals that you have learned from this training?

2. How will you use these new strategies to enhance your leadership?

3. Would you like to have more training like this? Why or why not?

4. What would you like to see added to this training or removed from this training?

There was an overwhelming yes to whether they would like to see more of these training modules. The leaders shared their enjoyment, yet wished the modules were a

little longer because they enjoyed the discussion and required additional time for reflection. However, they also agreed that these modules sharpen them and help them to regain their focus. They harmonized over good leadership that involves carrying the weight of the cross and not loving power but having the ability to love. Then the leaders decided that they would like to meet quarterly and continue to grow together as leaders for the advancement of the church.

Throughout the leadership training module, I discovered leaders who opened themselves up to learning. My hypothesis solves the problem of untrained church leaders' inability to exercise leadership effectively. If church leaders are not trained, they are less likely to feel comfortable leading ministries. Instead, I saw that leaders felt better about leading their ministries and were looking forward to returning to their ministries and using new ideas and were ready to move forward upon our return to the church.

In contrast, I also discovered two leaders in the leadership development modules did not feel comfortable in their leadership position. In both of these cases, it was proven that other church members persuaded them into these positions. For example, in one of our modules, we discussed leaders in the church electing friends and family. Still, in this case, it looked as if two people who knew they were gifted to do ministry work but were more suited for background work and were pushed into an area that took them out of their comfort zone. Thus, new evidence was added to my hypothesis that in training church leaders, the nomination/selection process should consider if the leadership role is something they can or want to carry out.

Conclusion

I absorbed so much on this Doctor in Ministry journey about my context, myself, and the rich history of the black church. So, this project was very inspirational to me to see what I felt to be a concern for my context turned out to be something a small remedy could fix. Little did I know my interest simply became a technical change that could be resolved within the church. Furthermore, the pleasure I felt when leaders asked for more time during the modules to reflect and their collective agreement to meet quality. The leaders of my context emboldened me. I left the training feeling confident that these leaders were transformed and felt better about serving in the ministry they oversee. Conversely, after the one-on-one interviews with the two uncomfortable individuals with their leadership position, one removed herself from the position and the other remained in her current leadership position. The one who removed herself still wants to be involved in ministry work; however, she wants to be involved in an area that is more suitable where she is gifted. I am still working closely with the other person trying to help her to better understand her work and give leadership in this respective area.

Moreover, I was profound at the growth that I discovered within myself. I grew more profound in the word of God and my love for God's people. As a result, I could see deeper into the role of a pastor. When I began this journey, I had no idea why I was pursuing an advanced ministry degree. I believe that you did not get degrees that you do not use. I also knew I was a female in the Baptist church, and this denomination does not look fondly on women preachers. Therefore, I could not see myself working so hard and paying for something I would never use. However, as an educator, I believe in learning, and I want leaders trained. Those who stop learning also stop growing, and I wanted

nothing more than to increase more substantially in the word of God. This journey engaged me in my writing and helped me to apply what I learned in my context. I embodied a life-long relationships in my cohort. More importantly, I began to see the call on my life and the ministry God called me to serve. The very thing I ran from was what he was leading me to. And now, God has placed me in a ministry at Mount Nebo Baptist Church where I serve on staff as well as a parachurch ministry of Praising God in Spite Of where I serve as a director and pastor.

The emergence of the black church from the eighteen-century to the present day has and will always serve as an anchor for African Americans. It is in these walls we worship, we are motivated, and we rebuild our communities. As we continue to endure the harsh realities of the mistreatment of our race, we must strengthen our people and remind them of the hope we have through Jesus Christ. Our rich roots have brought us thus far, and we must hold on to those roots. Tony Evans affirms in his book *Oneness Embraced: Reconciliation, The Kingdom, And How We Are Stronger Together.*

> The African American church is more than a branch that emerged from mainstream white Christianity. We must understand and appreciate fully the circumstances that came together to give rise to this unique institution. It becomes clear that its makeup consisted of men and women of tremendous depth, intellect, wisdom, and pride, who were willing to submit all of these virtues to the work of a sovereign God.[9]

Evans articulates that the black church grew from five strategic factors.

> First, the slaves searched for meaning through their religious tradition and past life in Africa. Second, the Great Awaking evangelized the slaves, which led to a natural integration of their African beliefs and Christianity. Third, the Bible, which was the first book slaves read, and the rise of the black preacher.[10]

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[9] Tony Evans, *Oneness Embraced: Reconciliation, The Kingdom, And How We Are Stronger Together* (Chicago, IL: Moody Publishers, 2015), 148.

[10] Evans, *Oneness Embraced*, 148.

These factors led to the worship services where the slaves gathered with their hope and created a worship style that is unique in the black church. The black church has contributed to the black community over the years and remains strong in our communities today. Therefore, despite the push for the multi-ethnic church, I cannot let go of my history, culture, and religious heritage. It is who we are as a people, and we must worship our God in our way.

Conversely, as much as I love our heritage, I also understand that we can improve with training. Therefore, I do not see this being the end of this project. Instead, I see this project as a springboard to other modules to help grow leaders in the church. Our ancestors did the best that they could with what they had. Evans explains it this way.

> The African-American church did not arrive at its Christology through academic study, but rather through the context of slavery. This is not to say that academic information was not available to the black church, but rather that the black church was forced to answer specific questions that reflected the journey from slavery to freedom.[11]

Therefore, I see myself adding more modules to my project and offering a second leadership development training. I also see the leaders coming together at the beginning of the year to set goals for their ministries and meet quarterly to discuss the progress that they are making in the goals they set. The meeting will also allow them to reflect on how their ministries are going and reach out to the other leaders for ideas and support. Doing this will help the Christian education ministry provide support and help any ministry group that may need some support. Besides, this will provide ongoing training for the leaders. The annual leadership retreat can then serve as an opportunity to strengthen and develop the leadership team by offering team-building exercises to link ministries for a

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[11] Evan, *Oneness Embraced*, 151.

more bonded, cohesive, and productive group and encouraging deeper level interactions between the leaders and skill-building activities.

Moreover, I see this project taught in other church settings outside of my context. Therefore, I may have to do some things differently depending on leaders and their understanding of leadership. There may be some denominational principles that may cause me to add some changes to the original project. However, it can be modified and used again. I would alter it to fit the need of each context in which it was presented. For example, there were no millennials who served in leadership positions in my context. However, there may be some in other contexts, and their learning style is less lecture and more collaboration with peers. I would also have to incorporate some social media that allows interactive technology.

Furthermore, I found great joy in presenting this project in my context. The results were better than I could have imagined. The leaders showed excitement in each module, and all of the work was done, and no one complained. The only sorrow I had during this whole project was that each module could have been longer. The leaders often stayed after the module was done and continued to engage in the taught lesson.

APPENDIX A

INVITATION LETTER TO SERVANT LEADERS

United Theological Seminary

2733 Welshcrest Dr.|

615 430-5242

Rentonia@comcast.net

April 30, 2021

Dear Servant-Leader:

This letter comes extending an invitation for you to participate in a Leadership Training Module. This training module is designed as a paradigm for equipping church leaders for transformational leadership and ministry. This project will grow ministry leaders and strengthen the ministry you lead. Your participation in this project is voluntary. You may refuse to take part in the training module. There is no financial compensation associated with participating in the training. However, the benefits from participating will sharpen your leadership skills and design more vital ministry work. There is no risk to you during this training. All of your responses will be kept confidential and be used in my Doctor of Ministry project. Please fill out the enclosed consent form and return it in the self-address envelope if you are willing to participate. If you have questions about this training, please contact me at 615 430-5242 or via email at Rentonia@comcast.net.

Sincerely,

Rentonia G. Moore
United Theological Seminary

APPENDIX B

PRE-TEST SURVEY

Pre-Test Survey

1. How do you define leadership?

   _____

   _____

2. Do you consider yourself a leader?

   _____

   _____

3. Do the people around you demonstrate leadership?

   _____

   _____

4. What actions do you believe demonstrate leadership?

   _____

   _____

5. Have you had any leadership training? If yes what did that training teach you about leadership.

   If no, what did you expect to learn?

   _____

   _____

APPENDIX C

POST-TEST SURVEY

Post-Test Survey

1. What are some new leadership ideals that you learned from this training?

_____

_____

2. How will you use these new strategies to enhance your leadership?

_____

_____

3. Would you like to have more training like this? Why or why not?

_____

_____

4. What would you like to see added to this training or removed from this training?

_____

_____

APPENDIX D

INTERVIEW QUESTIONS

Interview Questions

1. What are the essential attributes of successful leadership today?

2. Who do you look up to for inspiration or membership?

3. How do you continue to grow and develop as a leader?

4. Do you use your spiritual gift to lead your ministry? If yes, tell me how.

APPENDIX E

CHURCH LEADER SELF-ASSESSMENT

Church Leader Self-Assessment

1. I am fulfilled and happy about my position and role on the leadership team.

Most of the time, sometimes, hardly ever pick: one and explain your answer.

_____

2. I am frustrated about my leadership responsibilities.

Most of the time, sometimes, hardly ever: pick one and explain your answer.

_____

Please use the scale 1= disagree; strongly 2= disagree; 3=disagree somewhat; 4= agree somewhat; 5 = agree; 6= agree strongly

1. Our pastoral staff is provided with clear job descriptions.

2. My responsibilities are clearly defined.

3. Ours is a team effort in leadership.

4. Our pastoral staff is adequately supported financially.

5. I am modeling godliness in lifestyle, financial stewardship, and faithful in services.

The strengths I bring to my role as a leader of the church are

_____

_____

What are the strengths in the life and ministry of the congregation?

_____

_____

What areas of the congregational life need change and growth?

_____

The three areas where the church needs to put the greatest emphasis are

APPENDIX F

PASTOR'S ASSESSMENT

Pastor's Assessment

How well do you know the pastor? Very well, well, not very well, hardly at all.

Please indicate your involvement in the life of the church at present

---

Scale

1= disagree strongly; 2= disagree; 3= disagree somewhat; 4= agree somewhat; 5

agree; 6= agree strongly

PERSONAL LIFE of the pastor

A deep commitment to Christ and godly lifestyle.
A competent knowledge of the Bible.
A love for the work of the church.
A concern and compassion for unbelievers.
An active prayer life.

HOMELIFE

Takes time with spouse and family.
Spouse and family support the ministry.
Models a loving home life.
Good balance between work/leisure
Allows for recreational time.

AS A LEADER, the pastor

Is effective in communicating the vision and goal of the church.
Models good time management.
Models a spirit of love and servant attitude.
Accepts suggestions well.
Supports conference/denominational ministries.
Is effective in equipping and empowering the people for ministry.
Is aware of and sensitive to peoples' needs.

AS A COMMUNICATOR, the pastor

Encourages and challenges me to grow spiritually and mature in my life.

Models the value of prayer
Supports participation in service.
Is biblical and relevant in preaching.
Helps me apply the biblical truth to my daily life.
Is compelling and persuasive in his/her style of delivery.

AS AN ADVISOR/COUNSELLOR, the pastor

Is easy to talk to.
Is a good listener.
Is perceptive and understands me.
Provides wise counsel and direction.
Admits to limits readily.

ADDITIONAL COMMENTS:

1. Our pastor does well in the following areas of ministry:

_____

2. The pastor should give more attention to:

_____

3. What do you consider to be the church's responsibilities to the pastor?

_____

4. How have you shown your support to our pastor?

_____

5. If you could say anything you like to the pastor, what would you say?

_____

APPENDIX G

PASTORAL SELF-ASSISSMENT

Pastoral Self-Assessment

1. What have been some of your significant accomplishment this year? (ministry & personally)

_____

2. Are there any aspects of your ministry you would assess as failure or

discouragement?_____

_____

3. What are the strengths of your ministry on which you want to build?

_____

_____

4. What is one key aspect of your ministry you would like to change?

_____

_____

5. How have you worked at developing and mentoring leaders?

_____

_____

6. In what ways have you encouraged and supported other members of your pastoral

team? _____

_____

7. Have you fulfilled the expectations of your job description?

_____

_____

8. What changes would you suggest so your job description more accurately reflect your

giftedness and actual ministry? _____

_____

9. In the coming, years, I would like to capitalize on the following trend and/or new

opportunities: _____

_____

SCALE:

1= strongly dissatisfied; 2= dissatisfied; 3= dissatisfied somewhat; 4= satisfied

somewhat; 5= satisfied; 6= strongly satisfied

Rate yourself in the following categories:

Personal devotional life.
Ability to pace myself and take time off.
Relationship with my spouse.
Relationship with my family/children.
Ability to handle pressure/stress.
Management of personal finances.
Involvement with non-Christians.
Preaching/teaching ministry.
Care/teaching ministry.
Administrative/organizational skills.

1. Several goals that I would like to achieve in the next year:

_____

_____

2. Serval goals that I would like to achieve with the church leadership team:

_____

_____

3. Serval goals that I would like to see the church body achieve:

_____

_____

APPENDIX H

SPIRITUAL GIFT ASSESSMENT

Spiritual Gift Assessment

This assessment is online at gifts.churchgrowth.org

APPENDIX I

JOURNAL ENTRY

Journal Entry

1. Do you use your spiritual gift in the ministry you lead? Please explain how you use your gift to promote your ministry.

2. Identify three goals you would like to accomplish with your ministry this year.

- List the things you care about

- Name the things that matter most to you from your list.

- List your strengths and talents

- What might you volunteer to do?

3. Outline a mission statement for your ministry.

4. Create a ministry description for your ministry.

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